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HEBREW LESSONS

H.G. MITCHELL.



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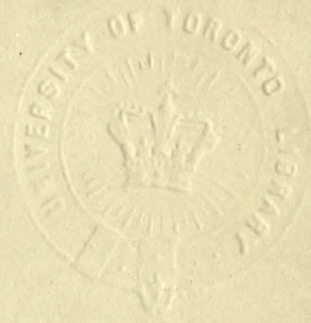
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HEBREW LESSONS:

A BOOK FOR BEGINNERS.



By H. G. MITCHELL, Ph.D.,
PROFESSOR IN THE SCHOOL OF THEOLOGY OF BOSTON UNIVERSITY.

REVISED EDITION.

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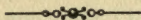
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PREFACE TO THE SECOND EDITION.



It is hardly a year since this little book was first published, yet a second edition is demanded. This is certainly an encouraging fact. It indicates not only that there was need of a good elementary text-book in Hebrew, but also that this work, to some extent, supplies the need. Many teachers have indeed asserted that it was just what was wanted.

In the preparation of this edition I have corrected the errors, inevitable in a first edition, which the use of the book in my own classes has revealed. I have also changed the phraseology in some cases for the sake of greater distinctness of statement. Omissions from the vocabularies will be found collected in the addenda.

The plan of the book, as indicated in the preface to the first edition, is very simple. The lessons are strictly confined to the *elements of Hebrew*, arranged in logical order, and illustrated by exercises which, though abundant, contain only the commonest words of the language. Almost all of these words are found in the twenty-fourth chapter of Genesis, which, with other similar selections, is appended to the book. The notes and the final vocabularies correspond to the selections.

The book should be used as this plan requires. Each lesson should be thoroughly learned *in its order*. The teacher may enlarge upon a lesson at will, but his explanations should not anticipate succeeding chapters. It is not necessary that the student should read all the exercises; the teacher may select so many as will, in his judgment, be sufficient to fix the princi-

ples involved. The forms illustrative of the paradigms should be analyzed, but need not be translated. If any one prefers the old terms, *kal*, *niphal*, etc., they may be substituted for those preferred by the author, but such changes are not recommended. At the end of the lessons a rapid and thorough analysis of the twenty-fourth chapter of Genesis will prepare the student for his first examination. When the course is continued, the accents should first be mastered; then one of the larger grammars, with special attention to the syntax, should be read as the student advances.

BOSTON, July, 1885.

H. G. M.

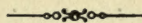
PREFACE TO THE THIRD EDITION.

I HAVE again revised my book, and made the corrections and improvements suggested by increased knowledge and experience. The most important change is in the Appendix to Part First, where I have introduced the tables, originally published in the *Journal of Biblical Literature* for December, 1889, which I have since that time used in my classes with gratifying success.

BOSTON, July, 1897.

H. G. M.

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PART FIRST.



ELEMENTS OF HEBREW GRAMMAR.

HEBREW LESSONS.

I.

THE ALPHABET.

THE Hebrew alphabet consists of twenty-two characters:—

SIGNS.	NAMES.	SIGNS.	NAMES.
א	'ālěph	ל	lāmědh
ב	bêth	מ, ם	mēm
ג	gíměł	נ, ן	nûn
ד	dālěth	ס, ם	sāměkh
ה	hē	ע, ץ	'ăyïn
ו	wāw	פ, ף	pē
ז	zăyïn	ק, ׀	şādhē
ח	hêth	ר	kôph
ט	têth	ש	rêsh
י	yôdh	ת	shîn
כ, ך	kăph		tāw

1. The characters א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ך are the final forms of their respective alternates.

2. The primary value of each of the characters is indicated by the initial sound of its name, and *it is so transliterated.*

1. They are all consonants.

2. Some of them have sounds strange to the English ear.

א, the almost imperceptible impulse without which a vowel cannot be uttered, is best represented by the smooth breathing.

ח is pronounced like the German *ch*.

ג, which originally sometimes approached **א**, and sometimes resembled a forcible *g*, is usually represented by the rough breathing.

ט is an emphatic *t*,

צ a similar *s*, and

ק a corresponding *k*.

3. Several of them have each two values.

ה final is silent except when it has in its bosom a dot, *măppik*.*

ש with a dot (*diacritical point*) over the right arm is *sh*; with it over the left one, *s* like **ס**. In the latter case the letter is called *śin*, and represented by *ś*.

ב, ג, ד, כ, פ, ת, when a dot (*dāghesh*) is inserted in them, are respectively *b, g, d, k, p, t*; without it, *bh (v), gh, dh (th in this), kh, ph, th (in thin)*.†

3. The relation of the letters of the alphabet to one another and to the organs of speech is shown by the following classification:—

1. Gutturals, **א, ה, ח, ע, (ר)**.
2. Palatals, **ג, י, כ, ק**.
3. Linguals, **ד, ט, ל, נ, ת**.
4. Dentals, **ז, ס, צ, ש**.
5. Labials, **ב, מ, פ**.

* Strict accuracy requires that in the absence of *mappik* or *daghesh*, the letters in which they are used be provided with a horizontal stroke above them (*rāphê*), but this sign is now used only to call attention to the omission of the others.

† These letters are always aspirated when immediately preceded by the slightest vocalization, even when they are doubled.

4. The language is written from right to left.

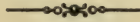
Read:—

Exercises.

כ : ס : ז : אה : בן : עם : אף : לה : גם : טוב :
 שים : נגב : משל : תבן : פנה : דרך : ארץ : בית :
 מקום : צמיד : יהוה :

Write:—

H-', w-w, k-ph, m-m, p-', t-w, 'l-ph, b-y-th, d-l-th,
 'y-n, ṣ-dh-y, k-w-ph, z-y-n, ḥ-y-th, ṭ-y-th, y-w-dh,
 r-y-sh, sh-y-n, ś-y-n, l-m-dh, n-w-n, s-m-kh, g-y-m-l.



II.

THE VOWELS.

THE Hebrews originally had no signs to represent vowels; when, therefore, they wished in certain cases to express such sounds, they used some of the consonants for the purpose. The ambiguity of these letters led to the invention of distinct characters.

1. The consonants thus used were א, ה, ו, י.

1. א stood for *a*, when this vowel (rarely) needed a representative, especially in the middle of a word; sometimes also for other vowels.

2. ה stood for any final vowel except *i* or *u*.

3. ו stood for either *u* or *o*.

4. י stood for either *i* or *e*.

2. In the seventh century of our era the Jewish doctors of Tiberias are said to have originated a system of characters exactly distinguishing the vowels of their language as it was then pronounced.

1. The characters, with their names, are as follows :—

SIGNS.	NAMES.	SIGNS.	NAMES.
—	páthăḥ	⋮	kıbbúṣ
⋮	kāměṣ	⊥	shúrěḵ
·	hírěḵ	⊥	hólěm
⋮	şērě	⋮	kāměṣ ḥātúph
⋮	s°ghôl		

2. The inventors of these characters did not reject the means previously employed, but, where they found the vowels represented, combined their inventions with the consonants so used, without disturbing the sacred text. The following system — finals with ׀ omitted — resulted :—

CLASSES.		A		I		U	
Pure.	SHORT.	—	ă pat	·	ĩ păt	⋮	ũ puzt
	LONG.						
	Mut.	⋮	ā father				
	Immut.	⋮ (⋮)	â father	⋮ (⋮)	î pique	⋮ (⋮)	û pool
Impure.	SHORT.			⋮	ě pet	⋮	ô pot
	LONG.						
	Mut.			⋮	ē they	⋮ (⋮)	ō pore
	Immut.			⋮ (⋮)	ê they	⋮ (⋮)	ô pore
				⋮ (⋮)	ê there	⋮ (⋮)	ô pore

a. The vowels, except *shureḵ* and *holem*, are written under the consonants after which they are pronounced.

(a) *Shurek* is always written in the bosom of ך.

(b) *Holem*, when accompanied by ך, is written over the right side of this character; when not accompanied by ך, it is placed over the left side of the consonant after which it is pronounced, or over the right side of the following letter. It thus happens that the vowel may sometimes coincide with the diacritical point of ם or ן.

b. The long vowels are of two classes:—

(a) Those whose equivalents have the horizontal stroke (\bar{a} , \bar{e} , \bar{o}) are called *mutable*, because they are liable to be changed or even dropped upon a change of their relation to the accent.

(b) Those whose equivalents have the circumflex (\hat{a} , \hat{e} , \hat{e} , \hat{i} , \hat{o} , \hat{u}) are called *immutable*, because they are not thus affected.

c. When the proper sign for a vowel is accompanied by the corresponding consonant, it is said to be *fully*, when not, *defectively*, written. The mutable vowels are usually written defectively, the immutable vowels fully.

d. The ambiguity of the sign $\bar{_}$ disappears as one becomes familiar with the laws and forms of the language.

3. Sometimes the vowels attached to a word do not belong to it, but to a word which is to be substituted for it. In such a case, the word actually found in the text is called *ke'thibh* ("written"), while that to which the vowels belong, usually found in the margin, is called *keri* ("read").

Exercises.

Read:—

נא : איש : סוס : סוסים : בית : קוף : חוצות : עיני :

Write, with consonants alone:—

shîn, hêth, nûn, sûsô, bêthî.

III.

THE SYLLABLE.

THE vowels unite with the consonants to form syllables, in accordance with certain laws.

1. At the beginning, except in one case hereafter to be explained, a syllable must have a consonant. It may indeed begin with either one or two consonants. In the latter case, however, the pronunciation of these consonants is assisted by the introduction of a *shewa*.

1. When the first consonant is not a guttural, this has the form ְ , called *simple shewa*, which may be represented by the indistinct sound of *e* in the first syllable of *believe*.

2. When the first consonant is a guttural, the *shewa* takes the color of one of the short vowels, ֿ , ֿ , ֿ , and is called *composite*.

a. It then has one of the forms :—

ֿ , called *hāteph-pāthāh*, and pronounced as a very short *a*.

ֿ , called *hāteph-seghól*, and pronounced as a very short *ē*.

ֿ , called *hāteph-kāmēs*, and pronounced as a very short *o*.

b. Which of these forms it will take depends upon various circumstances; yet, in general, it may be said that ֿ is by far the most common of the *hatephs*; while ֿ is preferred by **⌘**; and ֿ is oftenest found in the place of a lost vowel of the third (U) class [II. 2, 2].

2. At the end, a syllable may have either a vowel or one or two consonants.

1. A syllable ending in a vowel, whether fully or defectively written, is called a *simple syllable*.

2. A syllable ending in one or two consonants is called a *mixed syllable*. Mixed syllables are of two kinds, *closed* and *intermediate*.

a. A closed syllable is one whose last consonant completely severs that syllable from the one which follows. It can end in two consonants only when it is final.

(*a*) The end of a closed syllable, when it comes in the middle of a word, is indicated by a simple *she'wa*, which, since in this case it has no sound, is called a *silent she'wa*. When it comes at the end of a word it usually requires no sign, but the final ׀ takes a silent *she'wa*; and when a word ends in two consonants, each of them takes a silent *she'wa*.

(*b*) The gutturals, since they prefer a composite to a simple *she'wa*, seldom close a syllable in the middle of a word.

(*c*) When for any reason the consonant becomes silent, it loses the *she'wa* belonging to it.

b. An intermediate syllable is one whose last consonant, without being doubled, belongs at the same time to the following syllable. Intermediate syllables result —

(*a*) From the preference of the gutturals for composite *she'wa* [*a*, (*b*)].

(*b*) From the omission of *daghesh forte* [3, 2, *a*, (*a*)].

(*c*) From the process of inflection.

(*d*) From composition.

3. The same consonant may close one syllable and begin another.

1. In such cases it is written but once, with a *daghesh* in its bosom.

a. This *daghesh* is called *daghesh forte*, to distinguish it from the one used to mark the harder sounds of ב, ג, ד, כ, פ, ת, which is properly called *daghesh lene*.

b. The point in the letters ב, ג, ד, כ, פ, ת, may be either *daghesh forte* or *daghesh lene*; hence it is necessary to remember that a *daghesh forte* must always be preceded by a vowel, while *daghesh lene* cannot stand even after a vocal *she'wa*.

c. *Daghesh forte* in ב, ג, ד, כ, פ, ת, doubles their hard sounds.

2. There are certain limitations upon the use of *daghesh forte*.

a. It is seldom found in the gutturals, including ך. The result of its omission upon a preceding short vowel varies.

(a) Sometimes, especially in the case of ך and ן, the vowel remains unchanged, forming an intermediate syllable [2, 2, b, (b)].

(b) Oftener, especially in the case of א, ע, ך, it is lengthened, in compensation for the loss of the *daghesh*: $\underline{\quad}$ to $\underline{\quad}$, $\underline{\quad}$ to $\underline{\quad}$, and $\underline{\quad}$ to $\underline{\quad}$ [4, 1].

b. The *daghesh* is often omitted from other letters when they are followed by a vocal *she'wa* [2, 2, b, (b)], yet not from ב, ג, ד, כ, פ, ת, since their value would thus be affected.

4. Each syllable has but one vowel, whose quantity depends partly upon the nature of the syllable and partly upon the position of the accent.

1. A simple syllable, if accented, may have either a long or a short vowel. If unaccented, it must have a long vowel.

2. A closed syllable, if accented, may have either a long or a short vowel. If unaccented, it must have a short vowel.

3. An intermediate syllable has a short vowel.

Read:—

Exercises.

מָקוֹם : זְקוּן : חֲמוֹר : אֱלֹהִים : יֵלֵךְ : יִכְתֹּב : כְּתָבָה :
 וַיֵּרָא : יַעֲמֹד : מִשְׁלַל : נִמְלִיךְ : כְּתָבְתֶם : וַתִּמְהַר :
 וַיְבָרְכוּ : שְׁמַיִם : אֲבָרְהָם :

Write:—

Dābhār, d^ebhārîm, 'adhônîm, bārākḥ, Yiṣḥāk, 'āmādht,
 nă^arāh, dībbēr, wăyyīkḥōdh, t^sāpp^erû, hīthkättēbh, hāhōlēkh,
 Rībhḳāh.

IV.

NEW SYLLABLES.

REGARD for the laws of the preceding chapter, and similar considerations, often give rise to new syllables.

1. Two *shewas* can stand under successive consonants not only when both are silent, but when the first is silent and the second vocal. When, however, by inflection or composition, two vocal *shewas* are brought together, they cannot both remain, because a syllable would thus be made to begin with three consonants [III. 1]. To prevent this, —

1. The first *shewa* is replaced by a short vowel : —

a. If simple, when the second also is simple, by ; when the second is composite, by the short vowel of the *hateph*.

b. If composite, by its own short vowel.

2. The second *shewa* regularly remains vocal, making the new syllable an intermediate one, but sometimes becomes silent, especially in infinitives.

2. A word may end in two consonants, yet only when the last of them is a mute; and even the combinations which would be allowable are often prevented by the introduction of a *helping-vowel*.

1. This vowel is commonly , but when either of the consonants is a guttural, it is , and after *ʔ* it is .

2. It is not accented.

3. It does not always cause the removal of *daghesh lene* and the silent *shewa*.

3. A syllable can properly have but one vowel [III. 4], yet, owing to the difficulty of pronouncing *i*, *u*, and related sounds before the harder

gutturals ה, ח, ע, at the end of a word, there is inserted a slight *a*, called *pāthāh furtive*, which, though written *under*, is pronounced *before* the guttural, but is never accented.

Read:—

Exercises.

הַכְּבֹדֶתֶ: יִכְתְּבוּ: לְעִבְרִי: לְכַתּוּבֵאל: לְאָכַל:
 נִעְמַד: נְעַמְדוּ: לְשֵׁתֶת: דָּרָךְ: נָעַר: עֵין: שְׁלַחַת:
 שׁוּחַ: הַצְּלִיחַ:

Write:—

The equivalents of בְּ+קָרְבוּ, בְּ+דַבְּרִי, וְ+חַמְרִים, לְ+כַתּוּבֵאל (inf.); the equivalents, after dropping the vowel of the final syllable, of הַ+עֵמַד, הַ+תַּעֲמַד. Insert a helping vowel in שְׁעָרַי, בֵּיתִי.



V.

THE TONE.

1. The accent in Hebrew is usually on the ultima; sometimes on the penultima [IV. 2, 2]; never farther from the end of a word.

2. The accent often affects the quantity of the vowels of a word; for, though—

1. The vowel of an accented syllable may be either long or short [III. 4, 1],—

a. The only short vowels which often have the accent are ֶ and ֵ , and they never stand in a simple final syllable.

b. The other short vowels falling under the accent are regularly lengthened.

2. A long but mutable vowel (a *pretonic vowel*) is often found in a simple syllable immediately preceding the tone.

3. Mutable vowels more remote from the tone are reduced to *sh^ewa*.

3. The position of the tone is indicated by one of a large variety of characters called *accents*. They serve not only to mark the accented syllable, but to show the grammatical relations of the words, and to represent musical sounds. The most important (for the present) of these accents are the following prose *disjunctives*:—

1. — , *sillāk*, which with †, *sōph-pāsāk*, stands at the end of every verse, and answers to our period.

2. — , *āthnāh*, corresponding to a semicolon, which regularly marks the end of the first of the two parts into which the verse is divided.

3. — , *s^hghōltā*, which in occasional instances takes the place of *zākēph-kātōn*.

4. — , *zākēph-kātōn*, by which the longer divisions are subdivided, as by a comma.

5. The remaining accents will be found classified in the appendix.

4. A secondary stress, marked by — , *mēthēgh*, rests—

1. On a simple syllable at least two places from the accent.

2. On a simple syllable followed by a pretonic *sh^ewa*.

3. On any syllable, simple or intermediate, followed by a composite *sh^ewa*.

4. On a long syllable retained before *makēph*.

5. On any syllable, or part of it, to which especial prominence is to be given.*

5. The last word of a verse, or of one of its longer divisions, said to be *in pause*, is often especially affected by the tone.

1. The accent sometimes recedes to a preceding vowel or *she'wa*.

2. The vowel upon which the pausal stress falls is often lengthened, while *she'wa* makes room for the vowel which it has displaced.

6. Two or more words are sometimes connected by a strong hyphen, —, called *mākkēph*. All but the last then lose their accents, and are often shortened.

Exercises.

Read:—

כָּתַבְתָּ : דְּבַר : כְּתִיבָה : דְּרֹךְ : אֶהְיֶה : וְקָנִי : יִכְתֹּב :
 דְּבָרִים : כְּתִיבָתֶם : הָאָדוֹן : הַכֶּתֵב : כְּתִיבָה : יַעֲמֹד :
 מִי־הָאִישׁ : נִשְׁבַּע־לִי : דְּרֹךְ : כְּתִיבָה :

Write:—

Hā'ishshāh, lālûn, kă'shĕr, kôth'bhî, yēl'khû, shô'abhôth,
 lĕ'khôl, yô'mădh, shāl'hāh, mē'alāthî, tōkhtăbh.

* The *methegh* is often helpful in determining the quantity of vowels defectively written. A ֿ with *methegh*, however, may be either \bar{a} or \check{o} . It is oftenest \bar{a} , but when followed by ֿ it is usually \check{o} . When followed by another ֿ its value must be ascertained by other means.

VI.

THE PRONOUNS.

THE language has forms for the personal, demonstrative, relative, and interrogative pronouns.

1. The Personal Pronouns are:—

<i>Sing.</i>			<i>Plur.</i>		
I C.	אֲנִי or אֲנִי	<i>I;</i>	I C.	אֲנֵינוּ or נִחְנוּ	<i>we;</i>
2 M.	אַתָּה	} <i>thou;</i>	2 M.	אַתֶּם	} <i>ye;</i>
2 F.	אַתְּ* (אַתְּ)		2 F.	אַתֶּנּוּ (אַתֶּן)	
3 M.	הוּא	<i>he;</i>	3 M.	הֵם or הֵמָּה	} <i>they.</i>
3 F.	הִיא	<i>she.</i>	3 F.	הֵן or הֵנָּה	

2. The Demonstrative Pronouns are:—

1. Pointing to a near object,—

<i>Sing.</i>			<i>Plur.</i>		
M.	זֶה	} <i>this.</i>	C.	אֵלֶּה	<i>these.</i>
F.	זֹאת				

2. Pointing to a remote object, the personal pronoun of the third person in its various forms.

* It is evident that this word was originally 'attî, and that the *daghesh forte* and the silent *she'wa* are retained contrary to III. 3, and III. 2, a, (a), to indicate its origin.

3. The Relative Pronoun is the indeclinable **אֲשֶׁר** —

1. Sometimes replaced by the prefix **שֶׁ** or **שֶׁי** ;
2. Usually supplemented by a personal pronoun representing the antecedent.

4. The Interrogative Pronouns are :—

1. Referring to persons, the indeclinable **מִי**, *who?*
2. Referring to things, the indeclinable **מָה**, usually connected with the following word by *makkēph*, and variously pointed.

a. In close connection, —

(a) Before most consonants it takes ; while the **ה**, though usually left standing in the text, is assimilated, giving rise to a *daghesh forte* in the first letter of the next word.

(b) Before gutturals its form is determined partly by the strength of the guttural and partly by its vocalization; for when an intermediate syllable is formed, as is sometimes the case with **ה** and **ח**, is used; but when this is not done, **ה** is preceded by or , and **ח** and **ע** by , unless a follows the guttural; then all three are preceded by . Before **א** and **ך** the vowel is always .

b. In looser relations the pronoun takes either or , according to the stress upon it, always having in pause.

5. The copula in Hebrew is usually omitted, but its place is often supplied by the pronoun of the third person.

Read:—

Exercises.

אֲתָהּ : אֲנִי : הִנֵּה : אַתָּם : מִי : אֵלֶּה :
 אֲתָנָה : אֲנִכִּי : זֶה : הוּא : מִזֶּה : מִה־אֵלֶּה : מִה־זֹּאת :

מִהֵדְוָא : מִי אַתָּה : אֲנִי רִבְקָה : מִי יְהוָה : אַתָּה הוּא
 יְהוָה :

Write: —

Ye. She. They. These. Which. Who (am) I? Thou (art) Ribhḳah. What (is) he? Who (art) thou (m.)? Who is this?

VOCABULARY.

רִבְקָה, F., *Ribhḳah* (Rebecca).
 יְהוָה, M., *Yahweh* (Jehovah), properly written יְהוָה, but always, as

here, pointed with the vowels of אֲדֹנָי, which is substituted for it by the Jews.



VII.

THE STEMS AND VOICES OF THE VERB.

THE Hebrew verb admits of the distinctions of stem, voice, mode, tense, person, number, and gender. The broadest of these is that of *stem*, which relates to the *species* of the action or state expressed by the verb. There are *five* principal stems :* —

1. The first stem, the simplest form of the verb, may be represented by the form **כָּתַב**, meaning *he wrote*.

* The use of the term *conjugation* in the discussion of the Hebrew verb is to be condemned, as also the hitherto current names for the stems, *Kal*, *Niph'al*, etc. The names *primitive*, *reflexive*, etc., are much to be preferred. In the following pages, for the sake of convenience, the Roman numerals I., II., etc., will often be used instead of these names.

2. The second stem, represented by **נִכְתַּב**, which was originally reflexive, is oftener a passive of the first.

3. The third stem, represented by **הִכְתִּיב**, is a causative of the first. It has a proper passive of the form **הִכְתַּב**, which is sometimes reckoned another stem.

4. The fourth stem, represented by **כָּתַב**, is properly an intensive or frequentative of the first. It also has a passive of its own, of the form **כָּתַב**.

5. The fifth stem, represented by **הִתְכַּתֵּב**, is primarily a reflexive of the fourth, from which it is clearly derived.

There are a few other stems, but, since they are rare or irregular, they may best be explained as they occur.

Exercises.

Read:—

כָּתַב : נִכְתַּב : הִכְתִּיב : הִתְכַּתֵּב : כָּתַב : הִכְתִּיב :
 כָּתַב : מָשַׁל : סִפֵּר : הִתְמַשֵּׁל : נִדְבַר : הִדְבֵּר :
 נִשְׁמַר : הִשְׁתַּמֵּר :

Write:—

I., II., and IV. P., of	סִפֵּר ;
II., IV. A., and III. A., of	מָשַׁל ;
IV. A. and P., and III. A., of	נִדְבַר ;
II., III. P., and V., of	כָּתַב ;
I., II., and IV. A., of	שָׁמַר .

VOCABULARY.

דָּבַר (*drive*), *speak*; II. *converse*;
III. *subdue*; IV. דִּבֶּר, *speak*.

The ת of stem V. is in this case
assimilated to ד, which is there-
fore doubled. Meaning, *converse*.

כָּתַב, *write, inscribe, prescribe*;
II., P. of I.; IV. *prescribe*. The
other stems are not in use.

מָשַׁל, (*stand*), *rule, resemble*;

II. = I. 3; III. *make rule, com-
pare*; IV. *speak in parables*;
V. = I. 3.

סָפַר, *count*; II., P. of I.; IV. *tell*.

שָׁמַר, *watch*; II. *take heed*; IV. *re-
gard*; V. *observe*. The ת of stem
V. is transposed with the first
radical, as in every case when the
latter is a sibilant.

VIII.

THE MODES, TENSES, Etc.

EACH of the forms given as representatives of the various stems and voices is inflected, to denote mode, tense, person, number, and gender.

1. There are properly but two modes, the *indicative* and the *imperative*; besides which, however, there are two verbal nouns, an abstract and a concrete, called respectively the *infinitive* and the *participle*. The subjunctive is supplied by certain modifications of the indicative, which will be explained in a later chapter.

2. The indicative has two so-called tenses, which, however, simply distinguish complete from incomplete action, referring only indirectly to time. They are therefore best named the *perfect* and the *imperfect*.

3. There are distinct forms for each of the *three persons* in both tenses of the indicative, but the imperative has only the second person.

4. *Two numbers* only are distinguished in inflection, for the dual has disappeared from the verb.

5. The first person always has the same form in both genders, and there is a common form in the third person plural of the perfect; but in all other cases the *masculine* and the *feminine* are distinguished in inflection.



IX.

THE MEANS OF INFLECTION.

THE verb is inflected partly by means of changes in the stem, and partly by means of *preformatives* and *affirmatives*, mostly derived from the personal pronouns.

1. The stem will be found to be of one general form in the perfect, and of another in the imperfect, the imperative, and the infinitive. The participles of the first two stems follow the analogy of the perfect; the others resemble the imperfect.

2. The preformatives and affirmatives are as follows:—

PERFECT.		IMPERFECT.	
Sing.	Plur.	Sing.	Plur.
3 M. —	לְ	3 M. — י	יְ
3 F. הַ	לְ	3 F. תְּ	נָה
2 M. תְּ	תָּם	2 M. תְּ	תְּ
2 F. תְּ	תְּן	2 F. יְ	נָה
1 C. תִּי	נִי	1 C. אֲ	נִי

IMPERATIVE.

	<i>Sing.</i>	<i>Plur.</i>
2 M.	___	וּ
2 F.	יְ	נָה

The participle in the last three stems takes the preformative מ.

3. These preformatives and affirmatives variously affect the stem.

1. The preformatives,—

a. When they immediately precede the first radical, if the radical have a *she'wa*, take a short vowel, forming a closed syllable; thus, י + כְּתַב = יְכַתֵּב. If it have a vowel, they take a *she'wa*; thus, י + כֶּתֵב = יְכִתֵּב.

b. When they are separated from the root by the characteristic of a stem, they displace ה; thus, י + הִכְתִּיב = יְהִכְתִּיב, and י + הִתְּכַתֵּב = יְתַכְתֵּב.

2. The affirmatives,—

a. If they are mere vowels, occasion a new division of syllables and, except in III. A., attract the tone. The preceding vowel then gives place to a vocal *she'wa*; thus, הֶ + כְּתַב = כְּתִיבָה, but הֶ + הִכְתִּיב = הִכְתִּיבָה.

b. If they are (or were) simple syllables, they produce neither of these effects, but often require a change in the preceding vowel.

(*a*) A וּ gives place to וּ in any of the perfects, as also in the imperfect and the imperative of II., and usually in the imperfect and the imperative of V.; thus, וּ + כְּתַב = וְכַתֵּב, but וּ + הִכְתִּיב = וְהִכְתִּיב.

(*b*) A יְ gives place to יְ in the perfect, and to יְ in the imperfect and the imperative of III.; thus, יְ + הִכְתִּיב = יְהִכְתִּיב, and יְ + הִתְּכַתֵּב = יְתַכְתֵּב.

c. If they are closed syllables, they attract the tone, while the vowel immediately preceding becomes — , and one more remote, if mutable, is replaced by a vocal *sheva*; thus, $\text{תָּם} + \text{כָּתַב} = \text{כְּתַבְתֶּם}$, and $\text{תָּם} + \text{הִכְתִּיב} = \text{הִכְתַּבְתֶּם}$.*

Exercise.

Combine:—

נ + פִּתַּב : כָּתַב + תָּן : ת + פָּתַב : הִכְתִּיב + וּ
 נִכְתַּב + נוּ : הִתְפַּתַּב + וּ : ת + הִכְתִּיב : ת + פִּתַּב + וּ
 ת + פָּתַב + י : פִּתַּב + תִּי : פִּתַּב + נוּ : ת + הִתְפַּתַּב + נָה :
 נ + הִכְתַּב : הִכְתִּיב + נָה : ת + פִּתַּב + י : פָּתַב + נָה :
 הִכְתִּיב + תָּם : מ + הִתְפַּתַּב : מ + פִּתַּב : ת + הִכְתִּיב + י :
 פִּתַּב + י : ת + הִכְתִּיב + וּ

* The derivation of most of these elements of inflection is pretty clear. Thus, in the perfect, the affirmatives of the second sing. and plur. and the first plur. are evidently pronouns more or less affected by their connection with the verb. The same pronouns, still farther abbreviated, are discoverable in the corresponding forms of the imperfect. The pronominal origin of the preformative of the first sing. in the imperfect is also apparent, but the affirmative of the corresponding form in the perfect, though it retains the final vowel of the pronoun of the first sing., has exchanged its כ for a ת . The affirmative of the third sing. fem. in the perfect, originally תָּ , retains only its vowel, lengthened, while the consonant constitutes the preformative of both the singular and the plural in the imperfect. The affirmative י or יִ may be compared with הִים , the original form of the pronoun of the third plur. masc., while נָה is referred to the feminine form of the same pronoun. The preformative of the third sing. masc. in the imperfect is of doubtful origin, but the affirmative יִ of the second sing. fem. in the imperfect is the same termination which is sometimes found attached to the pronoun of the second sing. fem. Both the preformative and the affirmative have been referred to the pronoun of the third sing.; the former to the masculine, the latter to the feminine form of it.

X.

THE FIRST STEM.

THE first or primitive stem of the verb **כתב** has the following inflection :—

		PERFECT.	
		<i>Sing.</i>	<i>Plur.</i>
3 M.	כָּתַב		3 C. כָּתְבוּ
3 F.	כָּתְבָה		
2 M.	כָּתַבְתָּ		2 M. כָּתְבֶתֶם
2 F.	כָּתַבְתְּ		2 F. כָּתְבֵינָה
1 C.	כָּתַבְתִּי		1 C. כָּתְבוּנִי

		IMPERFECT.	
3 M.	יִכְתֹּב		3 M. יִכְתְּבוּ
3 F.	תִּכְתֹּב		3 F. תִּכְתְּבֶנָה
2 M.	תִּכְתֹּב		2 M. תִּכְתְּבוּ
2 F.	תִּכְתְּבִי		2 F. תִּכְתְּבֶנָה
1 C.	אֶכְתֹּב		1 C. נִכְתֹּב

IMPERATIVE.			
<i>Sing.</i>		<i>Plur.</i>	
2 M.	כְּתֹב	2 M.	כְּתֹבוּ
2 F.	כְּתֹבִי	2 F.	כְּתֹבְנָה

INFINITIVE.		PARTICIPLES.	
<i>Absolute.</i>	<i>Construct.</i>	<i>Active.</i>	<i>Passive.</i>
כְּתוּב	כְּתֹב	כְּתֹב	כְּתוּב

1. The internal changes not already explained are partly euphonic and partly characteristic.

1. The characteristic vowel of the perfect is ֹ. In the imperfect, the imperative, and the infinitive construct it is replaced by ִ [fr. ִ, V. 2, *i, b*]. In the infinitive absolute the characteristic vowel is an immutable ִ [fr. ִ]. In the participle the ֹ of the perfect is replaced by ִ [fr. ִ, V. 2, *i, b*] or ִ.

2. The pretonic vowel ֹ, which is found in the nude perfect, the infinitive absolute, and the passive participle, is dropped in the imperative and the infinitive construct, but is lengthened and corrupted into an immutable ִ in the active participle.

3. The preformative vowel of the imperfect, regularly ֹ, is changed to ִ in the first com., through the influence of **ס** [comp. III. 1, 2, *b*].

4. The disappearance of the characteristic vowel before the endings ִ and ִ in the imperative second sing. fem. and second plur. masc. gives rise to an intermediate syllable [IV. 1].

2. Certain peculiarities of this stem, or of the Hebrew verb in general, deserve attention.

1. The passive participle is supposed to be a relic of a proper passive once formed from this stem.

2. The infinitives, as their names imply, are differently used.

a. The infinitive absolute, which is comparatively rare, is generally used adverbially in connection with a finite verb: before it, to denote intensity; after it, to denote continuance.

b. The infinitive construct meets all the requirements of a substantive, though it is most frequently used like the English infinitive.

3. In translating isolated verbs, the perfect may be rendered by our past indefinite, and the imperfect by our future.

Read:—

Exercises.

אָכַתָּב : כָּתַב : תִּכְתְּבוּ : כָּתַבְתָּ : כְּתַבְתֶּם :
 תִּכְתְּבֶנָה : כָּתַב : נִכְתַּב : כְּתַבִּי : כָּתַבְנוּ : כְּתַבְהוּ :
 תִּכְתְּב : כָּתַב : כְּתַבְנָה : כְּתַבוּ : כְּתוּב :
 מִשַּׁל : מִשַּׁל : מִשַּׁל : מִשַּׁל : אֲמַשֵּׁל : מְשַׁלּוּ : דִּבֶּר :
 יִסְפְּרוּ : סִפְּרָה : סִפְּרָתָם : שָׁמַר : שָׁמַר : סִפֵּר : שְׁמַרְתָּ :
 שָׁמְרוּ : אֲסַפֵּר : שָׁמַר : שָׁמַר : תִּשְׁמְרוּ : יִסְפֵּר :
 שָׁמַר : אֲשַׁמֵּר : יִשְׁמַר :

Write:—

The following forms of כָּתַב; perfect, third plur., second fem. sing., first sing., second plur. fem.; imperfect, third sing. masc., second plur. fem., third plur. masc., second

sing. fem., third sing. fem.; imperative, second sing. masc., second plur. masc.; infinitive, abs.; participle, p.

Thou (M.) ruledst. They ruled. Thou (M.) wilt rule. They (M.) will rule. He counted. Thou (M.) countedst. She watched. I watched. They (F.) will rule. Counting. Ye (M.) watched. We watched. Count ye (M.). Watched. She will watch. Thou (M.) wilt count. We shall watch. Ye (M.) will count. They (M.) will watch. Speaking. I shall carefully count.



XI.

THE SECOND STEM.

THE second or reflexive stem undergoes the following changes in inflection:—

PERFECT.	
<i>Sing.</i>	<i>Plur.</i>
3 M. נִכְתַּב	3 C. נִכְתְּבוּ
3 F. נִכְתְּבָה	2 M. נִכְתְּבוּם
2 M. נִכְתְּבָת	2 F. נִכְתְּבֹתֶיךָ
2 F. נִכְתְּבֹתֶיךָ	1 C. נִכְתְּבוּנוּ
1 C. נִכְתְּבֹתֶיךָ	

IMPERFECT.

<i>Sing.</i>		<i>Plur.</i>
3 M.	יִכְתֹּב	3 M. יִכְתְּבוּ
3 F.	תִּכְתֹּב	3 F. תִּכְתְּבנה
2 M.	תִּכְתֹּב	2 M. תִּכְתְּבוּ
2 F.	תִּכְתְּבִי	2 F. תִּכְתְּבנה
I C.	אִכְתֹּב	I C. נִכְתֹּב

IMPERATIVE.

2 M.	הִכְתֵּב	2 M. הִכְתְּבוּ
2 F.	הִכְתְּבִי	2 F. הִכְתְּבנה

INFINITIVE.

<i>Absolute.</i>		<i>Construct.</i>
הִכְתֵּב	נִכְתֵּב	הִכְתֵּב

PARTICIPLE.

נִכְתֵּב

1. The characteristic of this stem is ך, which, upon being prefixed to the root, forms a syllable in one of three ways:—

1. With the first radical by the help of the short vowel ִ in the perfect, one form of the infinitive absolute, and the participle.

2. With an assumed ה and the short vowel, after assimilation to the first radical, in the imperative and the infinitive.

3. With the personal preformative [IX. 3, 1, 6] and the short vowel, after assimilation to the first radical, in the imperfect.

2. The vowel of the base varies in this as in the first stem. In the perfect it is ; in the imperfect, the imperative, and the infinitive construct, , preceded by a pretonic ; in the infinitive absolute, , sometimes . In the participle the of the perfect is simply lengthened to a mutable .

Exercises.

Read:—

נִכְתְּבוּ : יִכְתְּבוּ : הִכְתְּבֵנָה : הִכְתְּבוּ : נִכְתְּבוּ :
 נִכְתְּבָה : יִכְתֵּב : הִכְתְּבִי : אִכְתֵּב : תִּכְתֵּב :
 נִכְתְּבָתָם : נִכְתְּבֵת : תִּכְתְּבוּ : נִכְתֵּב :
 נִשְׁמְרוּ : יִסְפֹּר : נִדְבְּרוּ : נִמְשְׁלָתָ : נִשְׁמְרוּ :
 הִשְׁמְרוּ : תִּשְׁמְרוּ : הִשְׁמְרוּ :

Write:—

The following forms of this stem: perfect, first plur., first sing., third sing. masc., second plur. masc., second sing. masc.; imperfect, third sing. fem., second plur. fem., third plur. fem., second sing. fem.; imperative, second sing. masc., second plur. masc.; infinitive, abs.; participle.

Conversing. I resembled. They (m.) will be counted. Thou (m.) wilt take heed. Take ye (m.) heed. Thou (m.) tookest heed. Take thou (m.) heed. Ye (m.) resembled.

XII.

THE THIRD STEM.

THE third or causative stem, active and passive, takes the following forms :—

PERFECT.

<i>Active.</i>			<i>Passive.</i>	
SING.	PLUR.		SING.	PLUR.
3 M. הִקְטִיב	} C. הִקְטִיבוּ		3 M. הִקְטִיב	} C. הִקְטִיבוּ
3 F. הִקְטִיבָה			3 F. הִקְטִיבָה	
2 M. הִקְטִיבְתָּ	הִקְטִיבְתֶּם		2 M. הִקְטִיבְתָּ	הִקְטִיבְתֶּם
2 F. הִקְטִיבְתְּ	הִקְטִיבְתֶּן		2 F. הִקְטִיבְתְּ	הִקְטִיבְתֶּן
I C. הִקְטִיבְתִּי	הִקְטִיבֻנִי		I C. הִקְטִיבְתִּי	הִקְטִיבֻנִי

IMPERFECT.

3 M. יִקְטִיב	יִקְטִיבוּ		3 M. יִקְטִיב	יִקְטִיבוּ
3 F. תִּקְטִיב	תִּקְטִיבְנָה		3 F. תִּקְטִיב	תִּקְטִיבְנָה
2 M. תִּקְטִיב	תִּקְטִיבוּ		2 M. תִּקְטִיב	תִּקְטִיבוּ
2 F. תִּקְטִיבִי	תִּקְטִיבְנָה		2 F. תִּקְטִיבִי	תִּקְטִיבְנָה
I C. אִקְטִיב	נִקְטִיב		I C. אִקְטִיב	נִקְטִיב

IMPERATIVE.			
<i>Active.</i>		<i>Passive.</i>	
SING.	PLUR.		
2 M.	הִקְתִּיב	הִקְתִּיבוּ	WANTING.
2 F.	הִקְתִּיבִי	הִקְתִּיבְנָה	
INFINITIVE.			
ABS.	CONST.	ABS.	CONST.
(י) הִקְתִּיב	הִקְתִּיב	הִקְתִּיב	הִקְתִּיב
PARTICIPLE.			
מִקְתִּיב			מִקְתִּיב

1. The characteristic of this stem is properly ה, followed in the active by and in the passive by ; but both of these elements are variously modified.

1. The consonant yields to the other preformatives when they are used [IX. 3, 1, *δ*].

2. The vowel of the active is weakened to in the perfect, but retained in all other cases; that of the passive is corrupted to (*δ*) in most regular verbs, but retained sometimes before ש.

2. The vowel of the base, —

1. In the active originally in the perfect, but elsewhere, —

a. Whether or , becomes in forms without affirmatives (except the imperative second masc. and the infinitive abs.), and also in those with affirmatives consisting of vowels [IX. 3, 2, *a*].

b. The becomes in the forms just excepted, and those of the imperfect and the imperative having syllabic affirmatives [IX. 3, 2, b, (b)].

c. The remains in forms of the perfect with syllabic affixes [*id.* b, c].

2. In the passive originally remains, except in the infinitive absolute, where it becomes , and in the participle, where it is lengthened to .

3. The participle takes the prefix **מ**.

4. The imperative of the passive occurs so seldom (twice) that it is omitted from the paradigms.

Read:—

Exercises.

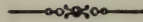
מְכַתֵּב : כְּתִיב : הַכְּתִיב : הַכְּתִיבוּ : נִכְתֵּב :
 הַכְּתֵב : תְּכַתְּבֵנָה : תְּכַתְּבוּ : הַכְּתִיבָה : הַכְּתִיבְתִּי :
 יְכַתְּבוּ : תְּכַתְּבֵנָה : הַכְּתִיבוּ : תְּכַתְּבוּ : יְכַתְּבוּ :
 הַכְּתִיבְתִּי : הַכְּתִיבְתֵּם : הַכְּתִיבְתֵּן : יְכַתְּבוּ : הַכְּתִיבְתִּי :
 הַמְשִׁיל : יְדַבֵּר : הַמְשִׁיל : תְּמַשִּׁיל : הַמְשִׁיל :
 יְמַשִּׁלוּ : מְמַשִּׁיל :

Write:—

The following forms of this stem: perfect, A. first plur., P. third sing. fem., P. second plur. fem., A. second plur. masc., P. third plur., A. first sing., A. second sing. fem., P. second

sing. masc.; imperfect, A. third sing. fem., P. third sing. masc., P. second plur. fem., A. first plur., A. second plur. masc., P. first sing., A. second sing. masc., P. second sing. masc., P. second sing. fem.; imperative, second sing. fem., second plur. fem.; infinitive, A. abs., P. abs.; participle, A.

I shall make rule. Ye (M.) made rule. She will subdue. Subdue thou (M.). Made to rule. We were made to rule. Thou (M.) wilt be made to rule.



XIII.

THE FOURTH STEM.

THE fourth or intensive stem, active and passive, is thus inflected:—

PERFECT.					
<i>Active.</i>			<i>Passive.</i>		
SING.	PLUR.		SING.	PLUR.	
3 M.	כִּתְּבָה	}	3 M.	כִּתְּבָה	}
3 F.	כִּתְּבֶהָ		3 F.	כִּתְּבֶהָ	
2 M.	כִּתְּבֹתֶם	}	2 M.	כִּתְּבֹתֶם	}
2 F.	כִּתְּבֹתֵינָא		2 F.	כִּתְּבֹתֵינָא	
I C.	כִּתְּבֵנוּ	}	I C.	כִּתְּבֵנוּ	}
	כִּתְּבוּ			כִּתְּבוּ	

IMPERFECT.

		<i>Active.</i>		<i>Passive.</i>	
		SING.	PLUR.	SING.	PLUR.
3 M.	יִכְתֹּב	יִכְתְּבוּ	יִכְתְּבוּ	3 M.	יִכְתְּבוּ
3 F.	תִּכְתֹּב	תִּכְתְּבנה	תִּכְתְּבנה	3 F.	תִּכְתְּבנה
2 M.	תִּכְתֹּב	תִּכְתְּבוּ	תִּכְתְּבוּ	2 M.	תִּכְתְּבוּ
2 F.	תִּכְתְּבִי	תִּכְתְּבנה	תִּכְתְּבנה	2 F.	תִּכְתְּבנה
1 C.	אִכְתֹּב	נִכְתֹּב	נִכְתֹּב	1 C.	אִכְתֹּב

IMPERATIVE.

2 M.	כֹּתֵב	כֹּתְבוּ
2 F.	כֹּתְבִי	כֹּתְבנה

WANTING.

INFINITIVE.

Abs.	Const.	Abs.	Const.
כֹּתֵב	כֹּתֵב	כֹּתֵב	כֹּתֵב

PARTICIPLE.

מִכְתֵּב	מִכְתֵּב
----------	----------

1. The characteristic of this stem is the *daghesh forte* in the second radical.

2. The vowel preceding the doubled letter, —

1. In the active, originally ֵ, is weakened to ֶ in the perfect, but preserved in all other cases.

2. In the passive is ֶ.

דָּבַר יְהוָה : אָסַפְר כָּל-אֲשֶׁר דִּבֶּר יְהוָה : אֶל-מִי
 * דִּבְרָתַי :

Write:—

The following forms of this stem: perfect, A. first plur., P. third sing. fem., P. second plur. fem., A. second plur. masc., P. third plur., A. third sing. masc., A. second sing. masc., P. first sing., A. second sing. fem.; imperfect, A. third sing. fem., P. second sing. fem., A. first plur., A. second sing. fem., P. third plur. masc., P. third sing. masc., A. second plur. masc., A. first sing., P. first plur., P. second plur. fem.; imperative, second sing. fem., second sing. masc.; infinitive, A. const., P. const.; participle, P.

She spake. Ye (M.) spake. He will speak. I told. Tell ye (M.). Thou (F.) spakest. Speak ye (F.). It will be told. They (F.) will speak. He will tell. I shall tell. It will be spoken. I, Yahweh, spake. What spakest thou (M.) to Ribhkah?

VOCABULARY.

אֶל (almost always with *makkeph*), | כָּל (with *makkeph*, כָּל), M., the
 to, toward. | whole, all.

* The six letters which may take *daghesh lene* [I. 2, 3] omit it, not only when the preceding vowel [III. 3, 1, 6] belongs to the same word, but also when it is the final vowel of a word closely connected with the one in which they stand.

XIV.

THE FIFTH STEM.

THE fifth or reflexively intensive stem gives rise to the following forms :—

PERFECT.

	<i>Sing.</i>		<i>Plur.</i>
3 M.	הִתְקַתַּב		3 C. הִתְקַתְּבוּ
3 F.	הִתְקַתְּבָה		2 M. הִתְקַתְּבֶתֶם
2 M.	הִתְקַתְּבָתְּ		2 F. הִתְקַתְּבֶתֶן
2 F.	הִתְקַתְּבָתְּ		1 C. הִתְקַתְּבוּ
1 C.	הִתְקַתְּבֹתִי		

IMPERFECT.

3 M.	יִתְקַתֵּב		3 M. יִתְקַתְּבוּ
3 F.	תִּתְקַתֵּב		3 F. תִּתְקַתְּבֶנָּה
2 M.	תִּתְקַתֵּב		2 M. תִּתְקַתְּבוּ
2 F.	תִּתְקַתְּבִי		2 F. תִּתְקַתְּבֶנָּה
1 C.	אֶתְקַתֵּב		1 C. נִתְקַתֵּב

IMPERATIVE.

	<i>Sing.</i>		<i>Plur.</i>
2 M.	הִתְפַּתֵּב		2 M. הִתְפַּתְּבוּ
2 F.	הִתְפַּתְּבִי		2 F. הִתְפַּתְּבֵנָה

INFINITIVE.

<small>ABS.</small>		<small>CONST.</small>
הִתְפַּתֵּב		הִתְפַּתֵּב

PARTICIPLE.

מִתְפַּתֵּב

1. The characteristic of this stem is ת prefixed to the fourth. This consonant forms a syllable —

1. With the preformatives, by the aid of the short vowel ְ, in the imperfect and the participle.

2. With an assumed ה, by the aid of the same short vowel, in all other cases.

2. The vowel preceding the doubled radical is the original ְ throughout the stem.

3. The vowel following the second radical, originally ְ in the perfect, but elsewhere ֶ, usually becomes ֶ in forms without affirmatives, but regularly remains or becomes ֶ in forms with syllabic affirmatives.

4. This stem also has a passive, which, however, occurs so seldom that its inflection is omitted.

*Read:—***Exercises.**

הַתְּפַתְּבוּ : מְתַפְּתֵב : תְּתַפְּתְּבוּ : הַתְּפַתְּבִי :
 אֲתַפְּתֵב : תְּתַפְּתְּבִי : יְתַפְּתְּבוּ : הַתְּפַתְּבְּתֵנִי :
 הַתְּפַתְּבָה : תְּתַפְּתֵב : הַתְּפַתְּבֵי : הַתְּפַתְּבֵת :
 מִדְּבַר : אֲשַׁתְּמַר : יִשְׁתְּמַר : יִתְּמַשֵּׁל :

Write:—

The following forms of this stem: perfect, second sing. fem., third sing. masc., third plur., second plur. masc., first plur.; imperfect, third sing. masc., second plur. fem., third plur. fem., second sing. fem., first plur.; imperative, second sing. masc., second plur. fem.; infinitive, abs., const.

I am like. We addressed. They will observe. Ye (f.) will be like. Observe thou (m.). Ye (m.) will address. They observed all which I spake.



XV.

THE GENDERS AND NUMBERS OF THE NOUN.

The Hebrew noun, though it has almost entirely lost the terminations distinguishing the cases, has preserved the distinctions of gender and number.

1. These relations are distinguished as follows:—
 1. The noun has two genders.

- a.* The masculine has, in the singular, no peculiar mark.
- b.* The feminine commonly, but not necessarily, takes a termination : —
- (*a*) Sometimes, especially in participles, ת, but —
- (*b*) Usually ת־, derived from the above by dropping ת and lengthening a preceding —.
2. There are three numbers : —
- a.* The singular has already been discussed.
- b.* The dual has the termination י־, which, in the feminine, is appended to the original termination ת־, lengthened to ת־.
- c.* The plural takes, —
- (*a*) In masculines, and a few feminines, י־.
- (*b*) In feminines, and a few masculines, ו־.

2. The addition of these terminations often produces changes in the noun to which they are affixed.

1. The feminine termination ת, when attached to the noun by means of a helping vowel [IV. 2], does not attract the tone, but it sometimes causes the vowel immediately preceding it to be modified.

2. The other terminations attract the tone and occasion a new division of syllables; the vowel preceding then generally remains undisturbed, while mutable vowels more remote from the accent disappear [V. 2].

3. Adjectives are treated in all respects as nouns of the same form.

Exercises.

Read, giving only the gender and number : —

סוּם : סוּסִים : סוּסָה : סוּסוֹת : סוּסָתִים : סוּסִים :

נְדִיב : נְדִיבָה : נְדִיבִים : נְדִיבָתִים : מְצַב : מְצַבִּים :

מַצְבוֹת : כְּתָב : כְּתָבָת : כְּתָבִים : כָּבֵד : כְּבָדָה :
 כְּבָדְתִים : מְלֶכֶת : מְלָכָה : מְלָכִים : מְלָכוֹת :

Write:—

The sing. fem., plur. masc., dual fem., plur. fem., and dual masc. of מִזְבֵּחַ; the plur. and dual of צִמְדִּים; the dual and plur. of בְּתוּלָה; the dual (no plur.) of יָד; the sing. fem. and plur. fem. of מִשְׁלַל; the plur. masc., dual masc., and plur. fem. of זָבָן; the plur. and dual of רֶגֶל.



XVI.

THE STATES OF THE NOUN.

An effect similar to that of the terminations distinguishing the genders and the numbers is produced by a dependent word or clause, especially in the case of the genitival relation. The form which the governing noun then takes is called the *construct*, in distinction from the usual or *absolute state*. (Comp. the infinitive.) The dependent noun suffers no change.

1. In masculines the construct differs from the absolute state, —

1. In the singular, if at all, in that a mutable vowel in the ultima is shortened, in the penultima disappears.

2. In the dual and plural, in that a pretonic vowel disappears, while the termination, having lost its ם, becomes םִ.

2. In feminines the construct differs from the absolute, if at all, —

1. In the singular, in that the absolute ending הָ is restored to תָ , while a pretonic vowel disappears.

2. In the dual, in that, although the characteristic of the feminine, ת , is retained, the word is in other respects treated like a masculine plural.

3. In the plural, in that a pretonic vowel disappears.

3. The construct of a masculine having a feminine form, or a feminine having a masculine form, is an abbreviation of the given form without regard to gender.

It is clear, from the nature of the construct, that it cannot be separated from the dependent noun.

Exercises.

Read, giving only the gender, number, and state : —

סוּם : סוּמָת : סוּמִים : סוּמֵי : סוּמִי : סוּמוֹת :
 סוּמָה : נְדִיב : נְדִיבוֹת : נְדִיבֵי : מְצַב : מְצַבַּת :
 מְצַבְתִּי : כְּתַב : כְּתַבוֹת : כְּתַבְתִּי : כְּבָר : כְּבָרַת :
 כְּבָרֵי : מְלָךְ : מְלָכוֹת : מְלָכְתִּי :

Write : —

The following constructs : dual masc., plur. masc., dual fem., plur. fem., and sing. masc. of טוֹב ; dual and plur. of צָמִיד ; sing. and plur. of בְּתוּלָה ; sing. and dual of יָד ; sing. masc., plur. fem., and sing. fem. of מִשַׁל ; plur. fem., plur. masc., dual masc., and sing. fem. of זָקֵן ; plur. and dual of רִנָּל .

XVII.

THE NOUN WITH SUFFIXES.

WHEN the dependent genitive is a personal pronoun it is more or less abbreviated and attached as a suffix to the construct of the governing noun. The noun itself is then often farther modified in accordance with the laws of accent and quantity.

1. The personal suffixes in both genders and numbers, for both numbers of the noun, are:—

WITH SINGULAR NOUNS.

*Sing.*I C. אִי *my.*2 M. אִתְּךָ } *thy.*2 F. אִתְּךָ }3 M. אִיו *his.*3 F. אִיהָ *her.**Plur.*I C. אִנּוּ *our.*2 M. אִיְכֶם } *your.*2 F. אִיְכֶן }3 M. אִיהֶם } *their.*3 F. אִיהֶן }

WITH PLURAL NOUNS.

*Sing.*I C. אִי *my.*2 M. אִיְכֶם } *thy.*2 F. אִיְכֶן }3 M. אִיו *his.*3 F. אִיהָ *her.**Plur.*I C. אִנּוּ *our.*2 M. אִיְכֶם } *your.*2 F. אִיְכֶן }3 M. אִיהֶם } *their.*3 F. אִיהֶן }

2. The suffixes for plural nouns, as above given, include the termination of the construct masculine, yet they are used entire with feminine nouns, so that feminines in the plural with suffixes regularly have a two-fold designation for their number.

3. The effect upon the noun depends upon the nature of the suffixes.

1. Those, whether monosyllables or dissyllables, beginning or ending with an accented vowel usually occasion a new division of syllables, which requires that the vowel in the final syllable of the noun, if short, be lengthened. These are the *light suffixes*. Their effect upon the noun is commonly that of the termination of the plural.

2. Those monosyllabic suffixes forming a single closed syllable attached to a noun by a vocal *she'wa*, though they take the accent, do not occasion a new division of syllables, and therefore regularly require no further change than that of the construct singular. These are the medium suffixes, or the *heavy suffixes of the singular*.

3. Those dissyllabic suffixes beginning with a vowel, which are accented on the last syllable, require that the noun to which they are attached be shortened to the utmost, viz., to the form found in the construct plural. These are the *heavy suffixes of the plural*.

Exercise.

Attach:—

The suffixes of the first sing. and second plur. masc. to the singular of **סוּם**; those of the third sing. masc. and second plur. fem. to the plural of **לִבָּב**; those of the second sing. fem. and first sing. to the singular of **מִצֵּב**; those of the first plur. and the second plur. masc. to the

plural of נִדְבָה; those of the third plur. fem. and second sing. masc. to the singular of סִיָּסָה; those of third sing. masc. and second plur. masc. to the singular of נִדְיָב.



XVIII.

THE CLASSES OF NOUNS.

A NOUN may be entirely immutable, or it may have one or two mutable vowels. Nouns may, therefore, be divided into classes distinguished by the degree to which, or the manner in which, they are affected by the addition of terminations, as well as by their connection with dependent words. The number of these classes cannot be reduced to fewer than five. Into one of these five classes, however, falls every regular noun, whether masculine or feminine.

1. The first class includes all nouns which are immutable; naturally, therefore, no feminines distinguished by a termination.

2. The second class includes nouns, whether masculine or feminine, otherwise immutable, which have a mutable vowel in the penultima.

3. The third class includes nouns, otherwise immutable, which have a mutable vowel in the ultima, even when the last syllable is the feminine termination.

4. The fourth class includes nouns, otherwise immutable, which have a mutable vowel in each of the last two syllables, one of which may be the feminine termination.

5. The fifth class includes the so-called *segholates* (nouns originally monosyllabic, between whose last two radicals a helping vowel has been introduced), and feminines derived from them, or, by the addition of ת with a helping vowel, made to resemble them.

Exercise.

To which of the classes does each of the following words belong? —

סוּם : דָּבָר : גְּדִיב : מְקוּם : סוּסָה : בְּקָר : פֶּתֶב :
 בְּתוּלָה : מִצֵּב : לֵבָב : מִשָּׁל : טוֹב : מִשְׁקָל : נְדָבָה :
 מְנַקֶּת :

XIX.

NOUNS OF THE FIRST CLASS.

THE following table exhibits a noun of the first class in the singular and plural, absolute and construct, with and without suffixes : —

<i>Sing.</i>			<i>Plur.</i>	
ABS.	סוּם		ABS.	סוּסִים
CONST.	סוּם		CONST.	סוּסֵי

	<i>Sing.</i>	<i>Plur.</i>
<i>Sing.</i> I C.	סוֹסִי	סוֹסִים
2 M.	סוֹסֵיךָ	סוֹסֵיךֶם
2 F.	סוֹסֵיךְ	סוֹסֵיכֶן
3 M.	סוֹסָיו	סוֹסָיוֹ
3 F.	סוֹסֶיהָ	סוֹסֶיהֶן
<i>Plur.</i> I C.	סוֹסֵינוּ	סוֹסֵינוּ
2 M.	סוֹסֵיכֶם	סוֹסֵיכֶם
2 F.	סוֹסֵיכֶן	סוֹסֵיכֶן
3 M.	סוֹסֵיהֶם	סוֹסֵיהֶם
3 F.	סוֹסֵיהֶן	סוֹסֵיהֶן

1. The plural with suffixes may be distinguished from the singular by the ם in each of its forms.

2. The dual סוֹסִים, const. סוֹסֵי, with suffixes would be the same as the plural.

3. The ending הַ, the remnant of a termination for the accusative, is sometimes attached to nouns to indicate the limit of motion. It is distinguished from the feminine termination by the fact that it is not accented.

Exercises.

Read:—

קוֹסִיָּהֶם : סוּם : סוּסֵינוּ : סוּסֵי : סוּסוֹ : סוּסֵיךָ :
 סוּסָהּ : קוֹסִיָּכֶם : סוּסֵיוֹ : סוּסְכֶם : צֹאֲנֶךָ : צֹאֲנִים :
 שְׂמֹאלָהּ : טוֹבְכֶם : צֹאֲנֵי : שְׂמֹאלוֹ : טוֹבְךָ : טוֹב
 צֹאֲנֵי : צֹאֲן אֲבְרָהָם : טוֹב צֹאֲן אֲבְרָהָם : אֶסְפֵּר
 כָּל־טוֹב יְהוָה : מִה־טוֹבוֹ : עַל־שְׂמֹאלי :

Write:—

My horses. Your (F.) horses. Thy (F.) horse. Thy (F.)
 horses. Her horses. Thy (M.) horse. Your (M.) horse.
 Their (F.) horse. My left hand. Our flock. Thy (M.)
 goodness. Their (F.) flock. Your (M.) goodness. The best
 (goodness) of them (F.). The best of our flock. I shall keep
 thy (M.) flock. On the left of thy flock.

VOCABULARY.

אֲבְרָהָם, M., <i>Abraham</i> (Abraham).	עַל, <i>on, upon, over, concerning.</i>
טוֹב, M., <i>goodness, col. riches.</i>	
עִיר, plur. (irreg.), עָרִים ; const.,	
עָרֵי, F., <i>city.</i>	
	צֹאֲן, C., <i>flock, small cattle.</i>
	שְׂמֹאל, M., <i>left hand.</i>

XX.

THE ARTICLE.

THE Hebrew language, though it has no indefinite, has a definite article, which appears in a variety of forms, and has important uses.

1. It is always a mere prefix.
2. Its form varies with the character of the sound to which it is prefixed.
 1. It is most commonly $\cdot\aleph$.
 2. It is \aleph , without the *daghesh forte*,—
 - a. Often before a consonant, not a guttural, pointed with a *she'wa*, unless the consonant be one of the letters $\beth, \daleth, \gamma, \delta, \phi, \tau$ [III. 3, 2, *b*];
 - b. Usually before \aleph and \aleph with anything but $\bar{\aleph}$ or $\bar{\aleph}$ [III. 3, 2, *a*, (*a*)].
 3. It is \aleph [comp. VI. 4, 2, *a*, (*b*)],—
 - a. Before \aleph and \beth with an unaccented $\bar{\aleph}$ (\bar{a});
 - b. Before \aleph with $\bar{\aleph}$ or $\bar{\aleph}$.
 4. It is \aleph [III. 3, 2, *a*, (*b*)],—
 - a. Before \aleph or γ ;
 - b. Before \beth with any other vowel than $\bar{\aleph}$;
 - c. Before \aleph and \beth with an accented $\bar{\aleph}$.
3. A few peculiarities in the use or omission of the article deserve notice.
 1. An adjective (or demonstrative pronoun) used attributively takes the article if the noun qualified is definite, but when the adjective is used as a predicate it omits the article.

2. A noun is definite without the article if it has a suffix, or if it is a proper name.

3. A construct followed by a definite genitive may be either definite or indefinite, and, since the construct does not take the article, this ambiguity can only be avoided by a change of construction.

4. The word כל with a definite noun means *all*, with an indefinite one, *every*.

Exercises.

Read:—

הַפָּסִים : הַצֵּאֵן : הַחוּצָה : הַמְדַבֵּר : הָעִיר :
 הָעָרִים : הָאִישׁ : טוֹבִי : עִיר נְחֹר : חוּצוֹת הָעִיר :
 טוֹב צֵאֵנוּ : כָּל-סוֹם : כָּל-הָעִיר : אִישׁ טוֹב : הִיא
 הָעִיר : מָה הָעָרִים אֲשֶׁר דִּבַּרְתָּ : דַּבֵּר אֶל-הָאִישׁ
 הַהוּא : הַיּוֹם : יוֹם יְהִנֶּה : אֶתְּהָ הָאִישׁ :

Write:—

The horses. All the streets of the city. Their (M.) flock. The best of their (F.) flock. A goodly city. The hand of this man. This man (is) good. This is the man (of) whom I spake. Who is the man speaking? The best of the flock of Abraham. A good man will speak that which is good (the good).

VOCABULARY.

אִישׁ, plur. irreg., M., <i>man, husband.</i>	טוֹב, <i>good, fair.</i>
חוּץ, plur. חוּצוֹת, D., <i>street, out-</i>	יוֹם, plur. irreg., M., <i>day.</i>
<i>side.</i>	נְחֹר, M., <i>Nahor (Nahor).</i>

XXI.

THE OBJECT.

THE object of a verb may be either a noun or a pronoun.

1. If a noun,—

1. When indefinite, its relation to the verb is usually known only from its position in the sentence.

2. When definite, it is commonly preceded by the particle **את**, with *makkephh* **את**.

2. If a pronoun,—

1. It may be appended as a suffix to the particle **את**.

a. Thence arise the following forms:—

<i>Sing.</i>	I C.	אֹתִי	<i>Plur.</i>	אֹתֵנוּ
	2 M.	אֹתְךָ		אֹתְכֶם
	2 F.	אֹתְךָ		אֹתְכֶן
	3 M.	אוֹתוֹ		אוֹתָם
	3 F.	אוֹתָהּ		אוֹתָן

b. Note that—

(a) The stem is **אֹת** (**את**), except in the forms of the second person plural, where it is **את**.

(b) The suffixes differ from those of the noun only in the connecting vowel of the second person singular feminine and the first person plural, where **ִ** takes the place of **ֹ**.

2. It may be appended as a suffix to the verb.

a. The usual forms of the suffixes of the verb are:—

		SINGULAR.		
		After a consonant.		After a vowel.
		<i>Perfect.</i>	<i>Impf. and Impa.</i>	<i>All.</i>
1 C.		נִי, נִי	נִי	נִי
2 M.			נִי	נִי
2 F.		נִי, נִי, (נִי)	נִי	נִי
3 M.		נִי, נִי, נִי	נִי	נִי
3 F.		נִי, נִי	נִי, נִי	נִי
PLURAL.				
1 C.		נִי, נִי	נִי	נִי
2 M.		נִי	נִי	נִי
2 F.		נִי	נִי	נִי
3 M.		נִי, נִי	נִי	נִי
3 F.		נִי, נִי	נִי	נִי

b. The imperfect without affirmatives, sometimes, especially in pause, assumes a strengthened form before certain of the suffixes. The verb is then increased by נִי, of which the vowel is changed to נִי, while the consonant either assimilates that of the suffix or is itself assimilated. Hence:—

SINGULAR.

1 C.	נָגַיְ (נָגַיְ),	then	נָגַיְ;
2 M.	נָגַיְ	“	נָגַיְ;
3 M.	נָגַיְ	“	נָגַיְ;
3 F.	נָגַיְ	“	נָגַיְ;

PLURAL.

1 C.	נָגַיְ	“	נָגַיְ.
------	--------	---	---------

3. The effect of the suffixes upon the vocalization of the verb differs in different stems and in different parts of the same stem. The details will appear in the next two chapters. The following is a general statement:—

a. In the perfect of stem I. the changes in the vocalization, like those in the noun, conform to the general laws of accent and quantity [V. 2].

b. In the rest of the verb the changes which take place follow the analogy of those produced by the addition of the affirmatives.

Read:—

Exercises.

אוֹתְנוּ : אֶתְכֶן : אֶתְךָ : אוֹתָהּ : אֶתְם : שְׁמַר אֶת־
אֲשֶׁר דִּבַּרְתִּי : יִשְׁמַר יְהוָה אוֹתְךָ : אֲסַפֵּר אֶת־טוֹב
יְהוָה : סִפֵּר אֶת־הַצֵּאֵן אֲשֶׁר יִשְׁמַר : דִּבֶּר יְהוָה טוֹב

עַל־אֲבָרְהָם : כְּתַבְנִי : כְּתַבְכֶּם : יִכְתֹּבְךָ : יִכְתֹּבְכֵן :
 כְּתַבְהוּ : הִכְתִּיבְךָ : יִכְתִּיבוּהָ : כְּתַבְנוּ : יִכְתֹּבְנוּ :
 יִכְתֹּבְךָ :

Write:—

Me. Thee (F.). Him. You (M.). Them (F.). Who can
 (will) number my flock? She kept you (M.). I will tell
 all which thou (M.) spakest.

He kept him. We counted them (F.). I will keep her.
 Ye (M.) will keep us. Make him rule. We made him
 rule.



XXII.

THE VERB WITH SUFFIXES.

THE following table exhibits the perfect of the primitive stem in both numbers and all the persons with the suffixes just described. The forms omitted are such as are not used, because they would be either ambiguous or unnecessary. Some of those which are given do not happen to occur in the Bible, but they were doubtless used when the language was spoken.

WITH SINGULAR SUFFIXES.

	3D SING. MASC.	3D SING. FEM.	2D SING. MASC.	2D SING. FEM.
1 C.	כְּתַבְנִי	כְּתַבְתֵּנִי	כְּתַבְתֶּנִּי	כְּתַבְתִּינִי
2 M.	כְּתַבְךָ	כְּתַבְתְּךָ	_____	_____
2 F.	כְּתַבְךָ	כְּתַבְתְּךָ	_____	_____
3 M.	כְּתַבְהוּ	כְּתַבְתֶּהוּ	כְּתַבְתֶּהוּ	כְּתַבְתִּיהוּ
	כְּתַבוּ	כְּתַבְתֻּם	כְּתַבְתֻּם	כְּתַבְתִּינֵם
3 F.	כְּתַבְהָ	כְּתַבְתֶּהָ	כְּתַבְתֶּהָ	כְּתַבְתִּיהָ

WITH PLURAL SUFFIXES.

1 C.	כְּתַבְנוּ	כְּתַבְתֶּנוּ	כְּתַבְתֶּנוּ	כְּתַבְתִּינוּ
2 M.	כְּתַבְכֶּם	_____	_____	_____
2 F.	כְּתַבְכֶּן	_____	_____	_____
3 M.	כְּתַבְכֶּם	כְּתַבְתֶּם	כְּתַבְתֶּם	כְּתַבְתִּינֵם
3 F.	כְּתַבְכֶּן	כְּתַבְתֶּן	כְּתַבְתֶּן	כְּתַבְתִּינֵן

1. In the third sing. masc., כתב, —

1. Before light suffixes, becomes כתב.

2. Before heavy ones, כתב.

2. In the third sing. fem., which is used only with light suffixes, כתבה, recovering a lost ת, —

WITH SINGULAR SUFFIXES.

1ST SING.	3D PLUR.	2D PLUR. MASC.	1ST PLUR.
_____	כְּתַבְנִי	כְּתַבְתֵּנִי	_____
כְּתַבְתִּיךָ	כְּתַבְתֶּךָ	_____	כְּתַבְנֶיךָ
כְּתַבְתִּיךָ	כְּתַבְתֶּיךָ	_____	כְּתַבְנֶיךָ
כְּתַבְתִּיהוּ	כְּתַבְוּהוּ	כְּתַבְתֶּוּהוּ	כְּתַבְנֶוּהוּ
כְּתַבְתִּיו			
כְּתַבְתִּיהָ	כְּתַבְתֶּיהָ	כְּתַבְתֶּוּהָ	כְּתַבְנֶיהָ

WITH PLURAL SUFFIXES.

_____	כְּתַבְנֵנוּ	כְּתַבְתֶּנוּ	_____
כְּתַבְתִּיכֶם	_____	_____	כְּתַבְנֵיכֶם
כְּתַבְתִּיכֶן	_____	_____	כְּתַבְנֵיכֶן
כְּתַבְתִּימֶם	כְּתַבְוּם	כְּתַבְתֶּוּם	כְּתַבְנֵוּם
כְּתַבְתִּינֶם	כְּתַבְוּן	כְּתַבְתֶּוּן	כְּתַבְנֵוּן

1. Before those ending in a consonant, becomes כְּתַבְתִּי. Then, since the accent is on the penultima, the vowel of the suffix must be shortened.

2. Before the suffixes ending in a vowel the verb becomes כְּתַבְתִּי, while the connecting vowel is dropped, and ה, when it occurs, assimilated.

3. In the second sing. masc. **כְּתִבְתָּ** loses both its first and its last vowel and becomes **כְּתִבְתָּ**.

4. In the second sing. fem. **כְּתִבְתִּי**, recovering a lost ' [VI. 1], becomes **כְּתִבְתִּי**, like the first sing., from which, with suffixes of the third person, it can only be distinguished by the context.

5. In the third plur. **כְּתִבוּ**, which is used only with light suffixes, becomes **כְּתִבוּ**.

6. In the second plur. masc. **כְּתִבְתֶּם**, dropping the final consonant, but restoring and lengthening the original vowel (ִ) of the suffix, becomes **כְּתִבְתֶּיךָ**. The second plur. fem., which is not found with suffixes, is supposed to have had the same form.

7. In the first plur. **כְּתִבְנוּ** becomes **כְּתִבְנוּ**.

Read:—

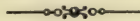
Exercises.

כְּתִבְתִּין : כְּתִבוּן : כְּתִבְכֶם : כְּתִבְתֵּנִי : כְּתִבְלוּךְ :
 כְּתִבוּךְ : כְּתִבְתֵּנוּ : כְּתִבְתֶּה : כְּתִבוּךְ : כְּתִבְנוּן :
 כְּתִבְנֵי : כְּתִבְתֶּךָ : כְּתִבְהוּ : כְּתִבְתִּין : כְּתִבְנוּכֶם :
 כְּתִבְוהוּ : כְּתִבְתֵּינִי : כְּתִבְתֶּם : כְּתִבְתֶּיךָ : כְּתִבְתִּיךְ :
 כְּתִבְתֵּנוּ : כְּתִבְלוּהוּ : כְּתִבְתֶּם : כְּתִבְתִּים :
 כְּתִבְתֶּיכֶם : כְּתִבְתֵּוהוּ : כְּתִבְתֵּן : כְּתִבְתִּין : כְּתִבְתִּין :
 שְׁמַרְתֵּנִי : שְׁמַרְךָ : אַתָּה יְהוָה שְׁמַרְתֶּם :

Write:—

The following combinations: first plur. (of the verb) + third plur. masc. (suffix), third sing. fem. + first plur., third sing. masc. + second sing. fem., third plur. + first plur., first sing. + third sing. fem., second sing. masc. + third plur. masc., third sing. masc. + third sing. fem., third plur. + third plur. masc., first plur. + third sing. fem., third plur. + first sing., second plur. + third plur. masc., third sing. fem. + second sing. fem., second sing. masc. + first sing., first plur. + second plur. masc., third sing. fem. + third plur. fem., first plur. + second sing. fem., third sing. masc. + second sing. masc., second sing. masc. + third sing. masc., second sing. masc. + third sing. fem., second sing. fem. + first plur., first sing. + second plur. masc., second sing. fem. + third plur. fem., third sing. masc. + second plur. fem., second sing. fem. + third sing. masc., first sing. + second plur. fem.

We kept him. He kept her. They kept us. She kept you (M.). Ye kept them (F.). They kept me. Thou (M.) keptest them (M.).



XXIII.

THE VERB WITH SUFFIXES (*Continued*).

THE following table exhibits the imperfect, the imperative, and the infinitive, with suffixes:—

WITH SINGULAR SUFFIXES.

		<i>Imperfect.</i>		<i>Imperative.</i>	<i>Infinitive.</i>
		3D SING. MASC.	3D FLUR.	2D SING. MASC.	
1 C.		יִכְתְּבֵנִי	יִכְתְּבֻנִי	כְּתֹבֵנִי	{ כְּתֹבֵנִי כְּתֹבִי
2 M.		יִכְתְּבֶךָ	יִכְתְּבוּךָ	—	{ כְּתֹבֶךָ כְּתֹבֶךָ
2 F.		יִכְתְּבֶיךָ	—	—	כְּתֹבֶיךָ
3 M.		יִכְתְּבֵהוּ	יִכְתְּבוּהוּ	כְּתֹבֵהוּ	כְּתֹבוּ
3 F.	{	יִכְתְּבֶיהָ	יִכְתְּבוּהָ	כְּתֹבֶיהָ	כְּתֹבֶיהָ
	}	יִכְתְּבֶיהָ	—	כְּתֹבֶיהָ	

WITH PLURAL SUFFIXES.

1 C.		יִכְתְּבֵנוּ	יִכְתְּבֻנוּ	כְּתֹבֵנוּ	כְּתֹבֵנוּ
2 M.		יִכְתְּבְּכֶם	—	יִכְתְּבוּכֶם	{ כְּתֹבְכֶם כְּתֹבְכֶם
2 F.		יִכְתְּבְּכֶן	—	יִכְתְּבוּכֶן	{ כְּתֹבְכֶן כְּתֹבְכֶן
3 M.		יִכְתְּבֵם	—	יִכְתְּבוּם	כְּתֹבֵם
3 F.		יִכְתְּבֵנָּן	—	יִכְתְּבוּנָּן	כְּתֹבֵנָּן

1. In the third sing. masc. of the imperfect, **יִכְתֹּב**, —

1. Before the light suffixes, except **וְ**, and before all the emphatic suffixes, becomes **יִכְתֹּב**.

2. Before **וְ** and the heavy suffixes it becomes **יִכְתֹּב** (*yikhtöbh*).

The third sing. fem., second sing. masc., first sing., and first plur. are similarly affected by the suffixes.

2. In the third plur. masc. there is no change when the suffixes are added. This is also the case with the second sing. fem., and the second plur. masc. in both the imperfect and the imperative. In both the imperfect and the imperative, moreover, the second plur. masc. is used for the second plur. fem., as in the perfect.

3. In the second sing. masc. of the imperative, **כְּתֹב**, upon the loss of its **וְ**, receives the corresponding short vowel instead of **וְ** [IV. 1, 1] between the first two radicals, and becomes **כְּתֹב** (*köthebh*).

4. The infinitive construct regularly takes nominal suffixes, before which it assumes the form found in the imperative; but a suffix of the first sing. may be either nominal or verbal, and the infinitive itself sometimes conforms to the imperfect when the suffix is attached to it by a *sh'wa*.

5. The participles are regarded as nouns, and classified with nouns of the corresponding forms.

6. With reference to the rest of the verb, it is only necessary to call attention to the fact that —

1. In stem III. the imperative **הִכְתֵּב** becomes **הִכְתִּיב** before suffixes; and

2. In stem IV. the vowel **וְ** is shortened to **וְ** before the suffixes having a connecting *sh'wa*.

*Read:—***Exercises.**

יִכְתְּבֵנִי : יִכְתְּבוּנִי : כְּתַבְהוּ : כְּתַבְדָּךְ : יִכְתְּבוּךְ :
 יִכְתְּבֵךְ : כְּתַבְהָ : כְּתַבְכֶם : יִכְתְּבוּכֶם : יִכְתְּבֵכֶם :
 יִכְתְּבֶנָה : תִּכְתְּבֶךָ : תִּכְתְּבוּהוּ : נִכְתְּבֶהָ : תִּכְתְּבֵם :
 תִּכְתְּבוּן : אִכְתְּבֶךָ : נִכְתְּבֶכֶן : תִּכְתְּבוּנוּ : כְּתַבֵּם :
 כְּתַבוּהוּ : תִּכְתְּבֶהָ : נִכְתְּבֶךָ : כְּתַבוּנִי : כְּתַבֵּנִי :
 הִכְתִּיבְךָ : הִכְתִּיבְתֵנִי : הִכְתִּיבְתִּיו : יִכְתִּיבְכֶם :
 הִכְתִּיבְהוּ : כְּתַבְנוּ : יִכְתְּבֶךָ : כְּתַבְהָ :
 יִשְׁמְרֶם : נִשְׁמְרוּהוּ : תִּשְׁמְרוּנִי : תִּשְׁמְרוּם :
 אִשְׁמְרֶךָ : יִשְׁמְרוּהָ : יִשְׁמְרֶךָ : יְהוּהָ : הִמְשִׁילֶם :
 תִּמְשִׁילְהוּ : יִסְפְּרוּם : דִּבְרַכְם :

Write:—

The following combinations with stem I.: infinitive + third plur. fem.; imperfect, third sing. masc. + second sing. masc.; imperative, second sing. masc. + first plur.; infinitive + first sing.; imperfect, third plur. masc. + third sing. masc.; imperative, second sing. fem. + third plur. masc.; imperfect, third plur. masc. + third plur. fem.; imperative, second plur. + third sing. fem.; imperfect, third sing. fem. + second

sing. fem.; imperfect, first plur. + second plur. fem.; imperfect, first sing. + second plur. masc.; imperfect, second plur. + first sing.; imperfect, third sing. fem. + first plur.; imperfect, second sing. fem. + third sing. masc.; imperative, second sing. masc. + third plur. masc.

The following additional forms: III. perfect, second sing. masc. + first plur.; III. perfect, second plur. + third plur. masc.; IV. imperfect, first sing. + second plur. fem.; III. imperative, second sing. fem. + third sing. fem.; IV. perfect, first plur. + second sing. fem.; IV. infinitive + third sing. masc.

Keep us this day. Who will keep them (M.)? Thou madest him rule. Thou, Yahweh, wilt keep them (M.).



XXIV.

THE PREPOSITIONAL PREFIXES.

THERE are certain particles of a prepositional force which are always or often mere prefixes.

1. Of these, **ב**, *in, with*; **כ**, *as, like*; and **ל**, *to, for*, are never separated from the word which they govern.

1. Prefixed to nouns they are pointed as follows:—

a. Without the article, —

(a) Regularly with a simple *shewa* [III. 1].

(b) Before another *she'wa*, with a short vowel [IV. 1].

(c) Before an accented syllable in certain cases, with ֿ [V. 2, 2].

b. With the article they simply displace ה.

2. Prefixed to pronouns they give rise to the following combinations : —

a. ב with suffixes : —

	<i>Sing.</i>	<i>Plur.</i>
1 C.	בִּי	בָּנָי
2 M.	בְּךָ, בְּךָ	בְּכֶם
2 F.	בְּךָ	בְּכֶן
3 M.	בוֹ	בָּהֶם, בְּהֵמָה
3 F.	בֶּה	בְּהֵנָה, בְּהֵיךָ

b. ב is joined to most of the suffixes by means of the syllable מֹ (מָה) ; hence —

	<i>Sing.</i>	<i>Plur.</i>
1 C.	בְּמֹנִי	בְּמֹנָי
2 M.	בְּמֹךָ	בְּכֶם
2 F.	בְּמֹךָ	(בְּכֶן)
3 M.	בְּמֹהוּ	בָּהֶם, בְּהֵמָה
3 F.	בְּמֹהָ	בְּהֵנָה, בְּהֵיךָ

c. ל with suffixes differs from ב only in that it has no forms to correspond with בָּם and בְּהֵן .

2. The particle **מִן**, *from*, is most commonly prefixed to the noun dependent upon it, while pronouns are regularly attached to it as suffixes.

1. Prefixed to nouns this preposition takes a variety of forms.

a. Without the article, —

(a) When the following letter is neither guttural nor vowelless, **ן** is assimilated and *daghesh forte* inserted; hence **מִן**.

(b) When the following letter is a guttural, especially if it is **ך**, the vowel of the preposition sometimes remains unchanged, though the *daghesh* is omitted [III. 3, 2]; so also if the following letter is vowelless, but rarely in the case of **ב, ג, ד, כ, פ, ת**. A vowelless **י** coalesces with the vowel of the preposition.

(c) When the following letter is a guttural, the most usual form of the preposition is **מִי**.

b. With the article the preposition takes the form **מִן**.

2. Prefixed to personal pronouns it is often reduplicated and strengthened, giving rise to the following forms: —

	<i>Sing.</i>	<i>Plur.</i>
1 C.	מִמֶּנִּי	מִמֵּנִי
2 M.	מִמֶּךָ, מִמְּךָ	מִמְּכֶם
2 F.	מִמְּךָ	מִמְּכֶן
3 M.	מִמֵּנִי	מִהֶמָּה, מִהֶמָּה
3 F.	מִמֵּנָה	מִהֶנָּה, מִהֶנָּה

*Read:—***Exercises.**

בָּךְ: מִמֶּנּוּ: לָהֶם: בְּהֵנָה: כְּמוֹכָה: מִמֶּךָ: מִמֶּנָּה:
 לָה: בּוֹ: מִמֶּךָ: כָּהֶם: בִּי: מִהֶמָּה: בְּכֶם: כְּמוֹנוּ:
 כְּמוֹהָ: כְּצֹאן: בְּשִׂמְאֵל: כְּסוּם: בַּחוּץ: לָעִיר:
 כְּעָרִים: מֵאִישׁ: מִצֹּאן: מַחוּץ: דְּבַר אַבְרָהָם
 לְמִשְׁלַל בְּכָל־אֲשֶׁר־לוֹ: סִפְרָה רַבָּקָה כְּאֲשֶׁר הָאִישׁ
 דִּבֶּר: הַשְּׁמֹר־לְךָ מִדְּבַר כְּאֵלֶּהָ: זֹאת הָעִיר אֲשֶׁר
 תִּמְשַׁל בָּהּ: דְּבַר אֶל־הָאִישׁ מַחוּץ לָעִיר: לָמָּה זֶה:
 מִי כְמוֹךָ יִהְיֶה:

Write:—

From him. To us. In you (M.). Like thee (F.). In
 thee (M.). From me. As they (F.). As he. To thee (F.).
 To me. In her. In us. From them (F.). In them (F.).
 From you (M.). To them (F.). From you (F.). From the
 city. For the best of the flock. I told him as ye spake.
 Why should this man rule over us? Take heed to thy-
 self that thou tell not (from telling) what I have spoken.
 Yahweh shall rule over you, for who (is) like him?

VOCABULARY.

בִּי, *for, that, when.*

XXV.

THE SECOND CLASS OF NOUNS.

NOUNS of the second class follow the analogy of נָדִיב, *M.*, *willing, prince*, of which the typical forms are:—

	<i>Sing.</i>	<i>Plur.</i>
ABS.	נָדִיב	נְדִיבִים
CONST.	נְדִיב	נְדִיבֵי
L. S.	נְדִיבֵי	
H. S.	נְדִיבֵיכֶם	נְדִיבֵיכֶם

The base in all the derived forms is the same,—the construct singular; for the lightest of the terminations releases the pretonic vowel, and the heaviest of them cannot affect the remaining vowel.

Exercises.

Read:—

נְדִיבֵךְ : נְדִיבֵיךְ : נְדִיבֵיכֶן : נְדִיבֵי : נְדִיבֵי : נְדִיבֵיכֶם :
 נְדִיבֵה : נְדִיבֵם : נְדִיבֵיה : נְדִיבֵי : נְדִיבֵךְ : מְקוֹמוֹ :
 מְקוֹמוֹה : בְּמְקוֹמֵינוּ : דְּבַר טוֹב עַל־הַמְּקוֹם הַזֶּה :
 צְמִידֵךְ : צְמִידֵהן : צְמִידֵי : יְמֵינוּ : יְמֵנָם : צְמִידֵה

עַל־יְמִינָהּ : יִמְשַׁלַּ יְמִינָךְ בָּנוּ : מִיְמִינְךָ כָּל־טוֹב :
 מִיְמִין הָעִיר :

Write:—

Their (F.) prince. Our prince. Their (M.) prince. His princes. Thy (M.) princes. Thy (M.) prince. Your (F.) princes. Our princes. Thy (F.) prince. Their (M.) princes. His prince. Her place. Her bracelets. My bracelet. Thy (F.) right hand. I have a bracelet on my right hand. Thou hast ruled over them with thy right hand. He (is) on thy right hand.

VOCABULARY.

יְמִין, M., *right, right hand.*

צְמִיד, M., *bracelet.*

מָקוֹם, plur. מְקוֹמוֹת, C., *place.*



XXVI.

THE THIRD CLASS OF NOUNS.

THE nouns belonging to this class may be divided into three groups, of which the second consists largely of participles, and the third of feminines mutable only in the termination. The words מַצֵּב, *station*; פֹּתֵב, *writer*; and סוּסָה, *mare*, may be taken as representatives of the three groups in their order.

Singular.

	1.	2.	3.
ABS.	מִצֵּב	כְּתִב	סִוֵּסָה
CONST.	מִצֵּב	כְּתִב	סִוֵּסַת
L. S.	מִצְבִּי	כְּתִבִּי	סִוֵּסָתִי
H. S.	מִצְבְּכֶם	כְּתִבְכֶם	סִוֵּסָתְכֶם

Plural.

ABS.	מִצְבִּים	כְּתִבִּים	סִוֵּסוֹת
CONST.	מִצְבִּי	כְּתִבִּי	סִוֵּסוֹת
L. S.	מִצְבִּי	כְּתִבִּי	סִוֵּסוֹתִי
H. S.	מִצְבֵיכֶם	כְּתִבֵיכֶם	סִוֵּסוֹתֵיכֶם

1. In the first group there is no deviation from the rules for the application of terminations to the noun [XV. 2, 2; XVII. 3].

2. In nouns of the second group the changes resemble those in corresponding forms of the verb. Farther,—

1. The vowel of the last syllable cannot be shortened when there is no termination [V. 2, a].

2. The occurrence of two successive vocal *shewas* in forms having either of the suffixes ךְּֿ, ךְּֿ, ךְּֿ, gives rise to the short vowel ֿֿ or ֿֿ between the last two radicals [IV. 1].

3. In nouns of the third group the irregularities are due —

a. To the restoration of the feminine ending ת, and —

b. To the introduction of an immutable vowel into the termination of the plural, which makes further change impossible.

Exercises.

Read:—

מַצְבֵּדְךָ : מַצְבֵּדְךָ : מַצְבֵּהָ : כְּתַבְנוּ : קוֹסְתְּכֵן :
 כְּתַבְיֵכֶם : קוֹסוֹתָיו : מַצְבֵּיהֶם : קוֹסוֹתֶיךָ : מַצְבֵּן :
 יְהוּ בְּכַל : יָד כָּל בּוֹ : כָּל־אֲשֶׁר־לִי בְיָדְךָ : צְמִידִים
 עַל־יְדֵיהֶן : מְשָׁלֵי הָעִיר : מִזֶּה בְיַדְכֶם : מֵה־שְׁמֹךְ :
 דְּבַרְתָּ בְשֵׁם יְהוָה : בְּתוֹלָה הוּא : נִשְׁמַר
 בְּתוֹלוֹתָיו מִדְּבַר אֶל־אִישׁ : עַד־זִקְנָה אֲנִי הוּא :
 יִשְׁמְרֵנִי בְּזִקְנָתִי : כֹּה דָבַר יְהוָה בְּיָדִי : אֵלֶּה הָעֵרִים
 עַל־שְׁמוֹתָן : בְּנֵי אֶתָּה : מְשָׁל־בָּנוּ נָם־אֶתָּה נָם־בְּנֵךְ
 נָם בֶּן־בְּנֵךְ :

Write:—

His station. Your (m.) station. My stations. Our stations. Their (m.) writer. My mare. Her mares. Their (f.) writers. Thy (f.) mares. Your (f.) writers. Your (f.) virgins. Their (m.) ruler. Our hands. His name. Thus spake Yahweh concerning (ל) your (m.)

virgins. This (is) his name. Yahweh spake to Abraham in his old age. Its (M.) weight. In the old age of Sarah. Your sons will speak to our sons.

VOCABULARY.

בֵּן, const. בְּנֵי; plur. (irreg.) בָּנִים; כֹּה, <i>thus</i> , of what follows.
const. בְּנֵי, M., <i>son</i> . מִשְׁקָל, M., <i>weight</i> .
בְּתוּלָה, F., <i>virgin</i> . עַד, <i>unto, until</i> .
גַּם, <i>also</i> . שֵׁם, plur. שְׁמוֹת, M., <i>name</i> .
זְקֵנָה, F., <i>old-age</i> . שָׂרָה, F., <i>Sarah</i> (Sarah).
יָד, h. s. sing. (irreg.) יָדָם, c., <i>hand</i> .



XXVII.

THE FOURTH CLASS OF NOUNS.

THE nouns of this class are of two groups: first, the masculines, at least in form; and, second, the feminines having two mutable vowels. The masculines follow the analogy of לֵב, *heart*; the feminines that of נְדָבָה, *willingness, gift*.

	<i>Singular.</i>		<i>Plural.</i>	
	1.	2.	1.	2.
ABS.	לֵב	נְדָבָה	לְבָבִים	נְדָבוֹת
CONST.	לֵב	נְדָבַת	לְבָבַי	נְדָבוֹתַי
L. S.	לְבָבִי	נְדָבָתִי	לְבָבֵינוּ	נְדָבוֹתֵינוּ
H. S.	לְבָבְכֶם	נְדָבַתְכֶם	לְבָבֵיכֶם	נְדָבוֹתֵיכֶם

1. In nouns of the first group, —

1. The former vowel vanishes, while the latter remains as a pretonic vowel in the absolute plural, and before all the light suffixes.

2. The latter vowel, moreover, is shortened (ֿ to ֿ) in the construct singular and before the heavy suffixes of the singular.

3. The latter also vanishes, and a short vowel appears in the place of the former, in the construct plural and before the heavy suffixes of the plural.

2. In nouns of the second group, as in feminines of the third class, the irregularities are due to the peculiarities of the feminine terminations.

Read:—

Exercises.

לְבָבֵי: לְבַבְיָהֶם: לְבָבוּ: לְבַבֵּינוּ: לְבָבָן: לְבָבָךְ:
 לְבַבְכֶם: לְבַבֵּיכֶם: גְּדַבְתֶּךָ: גְּדַבְתָּהּ: גְּדַבְתֵּנוּ:
 גְּדַבְוֹתֵיכֶם: גְּדַבְוֹתֵיהֶן: גְּדַבְוֹתֵי: גְּדַבְתֶּם: גְּדַבְוֹתֶיךָ:
 בְּזַקְנֵינוּ: מִבְּקַרְכֶם: יָדוֹ תַחַת יָרֵךְ אֲבִרָהֶם: תִּדְבֵר
 אֵת כָּל־דְּבָרַי: מִשָּׁל זֶקֶן כָּל־אֲשֶׁר־לוֹ: לָנוּ מָקוֹם
 לְגַמְלָתְךָ: וְזֹאת גְּדַבְתָּ יָדֵי הָיָא:

Write:—

Thy (M.) heart. Your (F.) hearts. Her heart. Their (F.) hearts. Your (F.) heart. Our heart. Their (M.) heart. My willingness. Their (F.) willingness. Our gifts. Thy

(F.) gifts. Thy (M.) gifts. His gifts. Your (F.) gifts. According to (as) his word. For her old women. From thy (F.) camel. Take heed that thou (M.) (to) keep my words. The camels (were) outside the city. Ribhkah spake to Labhan according to these words.

VOCABULARY.

בָּקָר, C., <i>herd, cattle.</i>	יָרֵךְ, const. יָרֵךְ (for יָרֵךְ), du.
גָּמֶל, const. גָּמָל, plur. גָּמְלִים (for	יָרֵכִים, F., <i>thigh.</i>
גָּמְלִים), const. גָּמְלֵי, C., <i>camel.</i>	לָבָן, M., <i>Labhan (Laban).</i>
זָקֵן, const. זָקָן, plur. זָקִנִים, const.	תַּחַת, <i>under, instead of.</i>
זָקֵנִי, M., <i>old man.</i>	



XXVIII.

THE FIFTH CLASS OF NOUNS.

NOUNS of the fifth class may be divided into three groups: the *segholates* proper, the feminines derived from them, and the feminines which, through the influence of the ending ת, take a *segholate* form. These three groups are represented by the words מֶלֶךְ, *king*; מַלְכָּה, *queen*; מוֹלְדָת, *birth, family*.

Singular.

	1.	2.	3.
ABS.	מֶלֶךְ	מַלְכָּה	מַלְכֻת
CONST.	מֶלֶךְ	מַלְכַּת	מַלְכֻת
L. S.	מֶלְכִי	מַלְכְּתִי	מַלְכֻתִּי
H. S.	מַלְכְּכֶם	מַלְכְּתֶיכֶם	מַלְכֻתְכֶם

Plural.

ABS.	מְלָכִים	מְלָכוֹת	מַלְכוּת
CONST.	מְלָכִי	מְלָכוֹת	מַלְכוּת
L. S.	מְלָכֵי	מְלָכוֹתַי	מַלְכוּתַי
H. S.	מְלָכֵיכֶם	מְלָכוֹתֵיכֶם	מַלְכוּתֵיכֶם

1. In nouns of the first group,—

1. The construct singular has the same form with the absolute, regularly taking—

a. Between the first two radicals ־ , ֿ , or ֿ , from ־ , ֿ , and ֿ respectively [V. 2, *a*].

b. Between the last two the helping vowel ֿ [IV. 2].

2. The original vowel, sometimes slightly modified,—

a. Reappears, in a closed syllable in the dual and the singular with suffixes whether light or heavy; but in an intermediate syllable in the construct plural and the plural with heavy suffixes [comp. IV. 1].

b. Vanishes, while a pretonic ֿ is inserted, in the absolute plural and the plural with light suffixes.

Write:—

My king. Your (M.) king. Their (M.) king. His kings.
 Their (M.) kings. My kings. Her kings. Thy (M.) queen.
 Our queens. Thy (F.) queen. Thy (M.) queens. Their (F.)
 queens. Our queen. Their (M.) birth. Thy (F.) birth.
 Your (F.) families. Yahweh will keep thee in all thy (M.)
 ways. Behold thy (F.) garments (are) as the garments of
 a queen. They (F.) had ear-rings of silver. Behold I
 (am) in the midst of them (M.). Every morning I will
 tell thy (M.) goodness. Keep thou (M.) our feet from
 their (M.) ways.

VOCABULARY.

בְּגָד, suff. (irr.) בְּגָדִי; pl. בְּגָדִים; const. בְּגָדִי, M., garment.

בֹּקֶר, M., morning.

דְּבֹרָה, F., *Deborah* (Deborah).

דֶּרֶךְ, plur. דְּרָכִים; const. דְּרָכִי, D., way.

הִנֵּה, behold.

כֶּסֶף, plur. כֶּסֶפִּים; const. כֶּסֶפִּי (irr.), M., silver, money.

מִינִיקוֹת, plur. מִינִיקוֹת, F., nurse.

נֶזֶם, plur. נְזָמִים; const. נְזָמִי, M., nose-, ear-ring.

קָרֵב, suff. קָרְבִּי, M., midst.

רֶגֶל, du. רַגְלָיִם; const. רַגְלִי, F., foot; plur. רַגְלָיִם, time.

שֵׁכֶם (שָׁכֶם), M., shoulder.

תָּבֵן, M., straw.

XXIX.

THE ORTHOTONE PREPOSITIONS.

THE prepositions capable of standing alone, some of which have already been used, are in reality constructs of obsolete nouns. They are employed, not only before nouns, but with pronominal suffixes.

1. With nouns they are often connected by *makkeph*. Their vocalization is then affected like that of other words.

2. With personal pronouns, —

1. Some of them appear as singular nouns with suffixes: viz., **את**, *with*; **עם**, *with*; etc.

a. **את** (**אנה**) has for its base **את**, to which the suffixes are attached as to a noun, except that, like other prepositions, it prefers the connecting vowel ַ to ִ before **ךְ** and **נְ**.

b. **עם** (**עמם**) has for its base **עמ**, and for a connecting vowel ַ, not only before **ךְ** and **נְ**, but also **כֶּם** and **בֶּן**; while the first sing. is sometimes **עמדי**, instead of **עמי**.

2. Others often or always appear as plural nouns with suffixes.

a. **בין**, *between*, before singular suffixes remains singular, but before plural suffixes takes the plural form, masculine or feminine.

b. **אחר**, *behind*; **אל** (**אלה**), *to*; **עד** (**עדה**), *until*; **על** (**עלה**), *on*; **תחת** (**תוח**), *under*; etc., are always plural when followed by suffixes, whether the suffixes are singular or plural.

3. These prepositions are often compounded with the prepositional prefixes.

Exercises.

Read:—

אֶתִּי : אֵלַיְךָ : אַחֲרָיו : בֵּינֶךָ : עָלֶיהָ : מִתְּחִלָּתְךָ :
 עָלֵינוּ : עֲלֵיהֶם : בֵּינֹתָם : עִמּוֹ : אֶלֵיכֶם : אַחֲרֵיכֶן :
 בֵּינֵיהֶן : עָדֵי : מֵאַחַר יְהוָה : מֵעַל הַנֶּמֶל : מֵאַתָּךְ :
 מִתְּחִלָּתְךָ : מֵעִמָּךְ : לְמָה וְלְבָרַת אֵלֵי בְּדָבָר הַזֶּה :
 הָאִישׁ הַזֶּה יִמְשַׁל עָלֵינוּ : שִׁמְרוּ אֶת־דְּבָרֵי נָם אִתֶּם
 נָם בְּנֵיכֶם : אַחֲרֵיכֶם : יְהוָה עִמָּךְ :

Write:—

With thee (M.). To us. Between you (M.). On them (F.). Unto me. Unto her. Between him. On thee (F.). To them (M.). With you (F.). Under us. After you (M.). From them (F.). On (account of) this thing spake he to us according to these words. The hand of Yahweh (is) on them for good.

XXX.

THE ADJECTIVE.

IT is necessary to say concerning adjectives only that:—

1. The number of them in Hebrew, owing to a strong preference for the genitival relation, is very small.

2. The inflection of adjectives, as has already been indicated, is precisely that of nouns, masculine and feminine, of a corresponding form.

3. The comparison of adjectives is effected, not by the addition of terminations, but by syntactical means:—

1. The comparative is supplied by the positive with a following מן.

2. The superlative may be either absolute or relative.

a. When absolute, it is oftenest formed by adding מאד, *very*, to the positive, though other constructions are occasionally found.

b. When relative, it is generally supplied—

(*a*) By the positive followed by מכל, *of all*, or ב, *among*; or—

(*b*) By the positive preceded by the article or followed by a dependent genitive [XX. 3].

Exercises.

Read:—

גוֹם כְּסוּף: אִישׁ טוֹב: בְּתוּלָה טוֹבָה: הָאִישׁ
הַטוֹב: הַדְּבָרִים הָאֵלֶּה: הוּא טוֹבָה לְךָ מִבָּנִים:
לֹא אִישׁ מִבְּנֵיהֶם טוֹב מִמְּנֵי: זָקֵן אֶתָּה מִמְּנֵי: טוֹבָה
רַבָּקָה מִכָּל־בְּתוּלוֹת עִיר נְחוּר: הוּא גְדוֹל בְּנֵי: יְהוּה

גָּדוֹל מְאֹד אַתָּה: טוֹב מִשְׁלֵי בָּם מִהַמְשִׁיל אֶת־הָאִישׁ
 הַזֶּה: טוֹב מֵעַט בְּדָ מִכְּסָף בְּלֹא מִשְׁקָל:

Write:—

Our king (is) a good king. Thou (art) the best of sons. The greatest of my flock (is) not larger than these. (It is) better that Yahweh rule over you than I. This man (was) greatest of all the sons of Nahor. Her husband (was) older than she. Behold (it was) very good. Better is the way of Yahweh than our way.

VOCABULARY.

גָּדוֹל, *great.*
 טוֹב, *good.*
 לֹא, *not.*

מְאֹד, *very.*
 מֵעַט, *little.*



XXXI.

THE FORMS OF THE FIRST STEM.

THE word **כָּתַב** has been employed to illustrate the inflection of the verb. It furnishes a perfect pattern for regular verbs, except in the case of the first stem. The vowel of the final syllable of the verb in this stem is not always the same, even in what may be called regular verbs. The remaining forms and their inflection are illustrated by the verbs **כָּבַד**, *be heavy*, and **שָׂכַל**, *be bereaved*.

PERFECT.

<i>Sing.</i>	3 M.	כָּבַד	שָׁכַל
	3 F.	כָּבְדָה	שָׁכְלָה
	2 M.	כָּבְדֹת	שָׁכְלֹת
<i>Plur.</i>	2 M.	כָּבְדָתֶם	שָׁכְלֹתֶם

IMPERFECT.

<i>Sing.</i>	3 M.	יִכְבֵּד	יִשְׁכַּל
	2 F.	תִּכְבְּרִי	תִּשְׁכְּלִי
	1 C.	אִכְבֵּד	אִשְׁכַּל
<i>Plur.</i>	3 F.	תִּכְבְּרֶנָּה	תִּשְׁכְּלֶנָּה

IMPERATIVE.

<i>Sing.</i>	2 M.	כְּבֹד	שְׁכַל
	2 F.	כְּבֹרִי	שְׁכְּלִי
<i>Plur.</i>	2 F.	כְּבֹדְנָה	שְׁכְּלֶנָּה

INFINITIVE.

ABS.	כְּבוֹד	שְׁכוּל
CONST.	כְּבֹד	שְׁכַל

PARTICIPLE.

כְּבֹד	שְׁכַל
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1. Verbs whose characteristic vowel is or may be called I or U verbs, in distinction from the common or A verbs.

2. This difference in the vocalization often, but not always, indicates a difference of signification.

1. The law is that A verbs are transitive, while I and U verbs are intransitive.

2. The exceptions to this law are explained by the tendency to uniformity, as the result of which some intransitive verbs have two forms, or only that of transitive verbs.

3. Intransitive verbs properly have instead of in the imperfect and the imperative; but here again the tendency to uniformity—as the result of which a third vowel, , has entirely disappeared, except in a few irregular verbs [XXXVIII.]—produces some exceptions.

4. The treatment of the characteristic vowels, when additions to these verbs are made, differs in some respect from that of the vowels of A verbs.

1. With affirmatives, —

a. In the perfect, —

(a) *Şere* is shortened to before all the syllabic affirmatives, but vanishes before those consisting of a vowel.

(b) *Holem* remains before the syllabic affirmatives ending in a vowel, but is shortened to (ö) before the heavy ones, and vanishes like before those consisting of a vowel.

b. In the imperfect and the imperative is treated like in the same situation.

2. With suffixes the vowels of the perfect and the imperfect are treated in the same manner, and both after the analogy of the perfect of A verbs.

5. In both I and U verbs the infinitives have the same form as in A verbs, but the participle is regularly like the third sing. masc. of the perfect.

6. The derived stems of these verbs differ in no respect from the corresponding forms of A verbs.

A passive, used impersonally, may take an object like an active verb.

Read:—

Exercises.

כָּבְדָה : שְׂכַלְתָּ : כָּבַדְתִּי : תִּכְבְּדִי : שָׁבַל :
 תִּשְׁכְּלוּ : תִּשְׁכַּלְנָה : כָּבַדְנוּ : כָּבַדְתָּן : כָּבְדוּ : כָּבוֹד :
 נִשְׁכַּל : יִכְבֹּד : מִשְׁכִּיל : כָּבַדְנוּךָ : אֶכְבֹּד : מִתְכַבֵּד :
 מָקָם רַגְלִי אֶכְבֹּד : מִכְבְּדֵי אֶכְבֹּד : תִּכְבֹּד עָלַי יְרֻד :
 יִכְבְּדוּ מִמְּנִי : אֶכְבְּדֵם זְקֵן : יְהוֹה גְּדַלְתָּ מְאֹד : יִגְדַל
 מִמְּנִי : אֵלֶּה מִי גִדַּל : הִנֵּה אִתָּה זְקִנְתָּ : נִכְבְּדוֹת
 מְדַבֵּר בְּךָ עִיר מִלְכֵנוּ : לָמָּה אֲשַׁבֵּל בְּנִי : לָמָּה
 תִּכְבְּדוּ אֶת־לִבְכֶם :

Write:—

Thou (F.) art bereaved. He was heavy. They (M.) will be heavy. Be thou (F.) bereaved. Ye (F.) will be bereaved. Ye (M.) were heavy. She will be bereaved. Thou (M.) wilt

be heavy. I shall be bereaved. Be ye (M.) heavy. Thou (F.) will be honored. He will honor us. Me have ye (M.) honored. Abraham has become great. I will surely (inf. abs.) highly honor thee (M.). The hand of Yahweh was heavy upon us. They will rear thee (F.) sons. Thou (M.) hast magnified thy name. What am I that thou (M.) shouldst magnify me?

VOCABULARY.

<p>גָּדַל, גִּדְּלָהּ, <i>be large</i>; III. <i>enlarge</i>; IV. <i>rear</i>; V. <i>show one's self</i> <i>great.</i> זָקַן, <i>be old.</i></p>	<p>כָּבֵד, <i>be heavy</i>; II. <i>be honored</i>; III. <i>make heavy</i>; IV. <i>honor.</i> שָׁכַח, <i>be bereaved</i>; III. <i>be barren</i>; IV. <i>bereave.</i></p>
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XXXII.

GUTTURAL VERBS.

VERBS in which one or more of the radicals are gutturals, producing some or all of the effects peculiar to this class of consonants, are called guttural verbs. They are further distinguished according to the place occupied by the guttural, whether that of the first, second, or third radical. Hence there are verbs with an initial guttural, verbs with a medial guttural, and verbs with a final guttural. A verb may, of course, belong to more than one of these classes at the same time.

VERBS WITH AN INITIAL GUTTURAL.

Guttural verbs of the first class are inflected like עָמַד, *stand*, of which only the typical forms, in the stems affected by the occurrence of a guttural as the first radical, (I., II., III.) are here given.

PERFECT.

	I.	II.	III.	
<i>Sing.</i> 3 M.	עָמַד	נָעַמַד	הָעָמַד	הָעָמַד
3 F.	עָמְדָה	נָעַמְדָה	הָעָמְדָה	הָעָמְדָה
2 M.	עָמַדְתָּ	נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
<i>Plur.</i> 2 M.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם

IMPERFECT.

<i>Sing.</i> 3 M.	יַעֲמַד	יַעֲמַד	יַעֲמַד	יַעֲמַד
2 F.	תַּעֲמְדִי	תַּעֲמְדִי	תַּעֲמְדִי	תַּעֲמְדִי
1 C.	אֵעָמַד	אֵעָמַד	אֵעָמַד	אֵעָמַד
<i>Plur.</i> 3 F.	תַּעֲמַדְנָה	תַּעֲמַדְנָה	תַּעֲמַדְנָה	תַּעֲמַדְנָה

IMPERATIVE.

<i>Sing.</i> 2 M.	עָמַד	הָעָמַד	הָעָמַד	—
2 F.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	—
<i>Plur.</i> 2 F.	עָמַדְנָה	הָעָמַדְנָה	הָעָמַדְנָה	—

	INFINITIVE.			
	I.	II.	III.	
ABS.	עָמַד	נָעַמַד	הָעָמַד	הָעָמַד
CONST.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד
	PARTICIPLES.			
ACT.	עֹמֵד	נֹעֵמֵד	מֵעֹמֵד	—
PASS.	עֹמֵד	—	—	מֵעֹמֵד

1. The peculiarities of these verbs may be classed under three general heads:—

1. Whenever the guttural, as the first radical, would regularly be the first of two consonants at the beginning of a syllable, it takes, instead of a simple, a composite *shewa* [III. 1, 2, *b*]; if א, usually א, as in אָמַר; if any other guttural, commonly א, as in עָמַד.

2. Whenever the guttural, as the first radical, would regularly close a syllable, it usually affects both the character and the vocalization of that syllable.

a. The syllable, though it is sometimes closed by a guttural, as by any other consonant, is regularly made intermediate [III. 2, *a*, (*b*)], while the guttural, when the second radical has a vowel, takes a *shewa* corresponding to the short vowel preceding, as in יְעֹמַד; but when the second radical is vowelless, a short vowel, like the one before it [IV. 1, *i*, *b*], as in תְּעֹמַד.

b. The vocalization of the syllable is disturbed only when the vowel would be א, which regularly passes into א, as in נָעַמַד; but when the following syllable has א, gives place to an original א, as in יְעֹמַד.

3. Whenever the guttural, as the first radical, would regularly be doubled, it remains unchanged, while the preceding vowel is lengthened [III. 3, 2, a].

2. Nouns derived from roots in which the first radical is a guttural suffer similar modifications; e.g. חֵמֹר, אֲדוֹן, חֶכֶם, אֲדָמָה, עֶבֶד, עֲלָמָה.

Read:—

Exercises.

עֲמָדִי : נִעְמָדוּ : הֵעֵמְדוּ : יַעֲמֵד : הֵעֵמְדָה : הֵעֵמְדֵת :
 עֲמַדְתָּן : תַעֲמִדֵי : הֵעֵמְדֵיהוּ : יַעֲמִידֵנוּ : עֶבֶד אֲבָרְהָם
 אֲנָכִי : הִנֵּה עֹמֵד עַל־גְּמָלוֹ בְּעָרְבִי : לֹא עוֹב חֲסִדוֹ
 מֵעַם אֲדוֹנָי : הִרְכִּיבוּהוּ עֲבָדָיו עַל־חֲמֹר : תִּרְכַּב
 רִבְקָה עַל־גְּמֹל : לָמָּה תַעֲמֹד בַּחוּץ : בְּקָרָם עֹזְבֵי
 בְּאַרְצָם : בְּעֹזְבְּכֶם אֶת־יְהוָה יַעֲזֹב אֶתְכֶם : הָאָרֶץ
 תַעֲזֹב מֵאִישׁ : רָכְבוּ אֲנָשָׁיו אֲשֶׁר עִמּוֹ עַל־גְּמָלוֹם :
 עוֹב כָּל־אֲשֶׁר־לוֹ בְיַד עֲבָדָיו :

Write:—

Thou (F.) stoodst. We stood. I shall stand. Standing.
 She was placed. I placed. Ye (M.) will be placed. Place
 ye (M.). We shall stand. He stood. Ye (F.) were placed.

Stand ye (F.). He established us. She rode upon an ass. Why hast thou (M.) not watched over (אָל) my lord the king? Yahweh has deserted our land. My master has placed me over the men of this city. These (are) the names of the men who stood with you (M.). Why speaketh my lord according to (כּ) these things? Why hast thou (M.) forsaken me?

VOCABULARY.

אָדוֹן, const. אֲדוֹן; plur. אֲדָנִים;
const. אֲדֹנָי, M., *lord, master.*

אִישׁ, plur. אַנְשִׁים; const. אַנְשֵׁי,
M., *man, husband.*

אָלָהּ, const. אֶלֶת; plur. אֲלוֹת;
const. (אֲלוֹת), F., *oath, curse.*

אֱמֶת (אֱמֶת), suff. אֱמֶתִי, F.,
truth.

אָרֶץ, with the article הָאָרֶץ; plur.
אֲרָצוֹת; const. אֲרָצוֹת, F.,
earth, land.

אֲרָם, D., *Syria.*

אִשָּׁה, const. אִשְׁת; plur. נָשִׁים;
const. נִשְׂי, F., *woman, wife.*

חֲמוֹר, plur. חֲמוֹרִים; const.
חֲמוֹרִי, M., *ass.*

חֶסֶד, suff. חֶסְדִּי, M., *mercy.*

עָוַב, *leave, withhold; II. be de-
serted.*

עָמַד, *stand; III. place.*

עָרֶב, du. עֶרְבִים; plur. עֶרְבִים;
const. עֶרְבִי, C., *evening.*

רָכַב, *ride; III. make ride.*

XXXIII.

VERBS WITH A MEDIAL GUTTURAL.

VERBS with a medial guttural are inflected like שָׁחַט, *slay*, and כָּרַךְ, *kneel*. The typical forms are:—

		PERFECT.			
		I.	II.	IV.	
<i>Sing.</i>	3 M.	שָׁחַט	נִשְׁחַט	כָּרַךְ, כָּרַךְ	כָּרַךְ
	3 F.	שָׁחְטָה	נִשְׁחַטָּה	כָּרְכָה	כָּרְכָה
	2 M.	שָׁחַטְתָּ	נִשְׁחַטְתָּ	כָּרַכְתָּ	כָּרַכְתָּ
<i>Plur.</i>	2 M.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	כָּרַכְתֶּם	כָּרַכְתֶּם
		IMPERFECT.			
<i>Sing.</i>	3 M.	יִשְׁחַט	יִשְׁחַט	יִכְרַךְ	יִכְרַךְ
	2 F.	תִּשְׁחַטִּי	תִּשְׁחַטִּי	תִּכְרַכִּי	תִּכְרַכִּי
	1 C.	אִשְׁחַט	אִשְׁחַט	אִכְרַךְ	אִכְרַךְ
<i>Plur.</i>	3 F.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּכְרַכְנָה	תִּכְרַכְנָה
		IMPERATIVE.			
<i>Sing.</i>	2 M.	שָׁחַט	הִשְׁחַט	כָּרַךְ	—
	2 F.	שְׁחַטִּי	הִשְׁחַטִּי	כָּרְכִי	—
<i>Plur.</i>	2 F.	שְׁחַטְנָה	הִשְׁחַטְנָה	כָּרַכְנָה	—

		INFINITIVE.			
		I.	II.	IV.	
ABS.		שְׁחַזֵּם	נִשְׁחַזֵּם	כָּרַךְ	—
CONST.		שָׁחַזְתָּ	הִשְׁחַזְתָּ	כָּרַךְ	כָּרַךְ
		PARTICIPLES.			
ACT.		שֹׁחֵזֵם	נִשְׁחַזֵּם	מְכַרֵּךְ	—
PASS.		שְׁחֻזֵּם	—	—	מְכַרְּךָ

1. The inflection of these verbs involves an application of the general principles already given but slightly different from that of the last lesson.

1. Whenever the guttural, as the second radical, regularly begins a syllable, —

a. If followed by a second consonant without an intervening vowel, it takes a composite instead of a simple *shewa*, usually ֿֿֿ , *e.g.* שְׁחַזְּתָּ.

b. If not followed by a second consonant, it prefers ֿֿ , except in the infinitive, to ֿֿ , *e.g.* יִשְׁחַזֵּם; and often to ֿֿֿ , *e.g.* כָּרַךְ.

2. Whenever the guttural, as the second radical, is regularly the last consonant of an intermediate syllable, it almost always takes, before it, ֿֿ ; after it, the corresponding *shewa*, *e.g.* שְׁחַזְּתִּי.

3. Whenever the guttural, as the second radical, would regularly be doubled, —

a. If ה, ח, or ע, it usually, though not doubled, has the effect of a double letter, preserving the quantity and quality of the preceding vowel unchanged, and producing an intermediate syllable, *e.g.* מְחַרֵּר.

3. If א, it often, and if ר, always, attaches itself altogether to the following syllable, leaving the preceding vowel to be lengthened, e.g. שאל and ברך.

2. When these verbs take suffixes, —

1. In the imperfect and the imperative of the first stem, is treated as in the corresponding forms of I verbs [XXXI. 4, 2].

2. In the derived stems, is treated like the vowel which it displaces [XXI. 3].

3. Nouns derived from roots with a medial guttural often suffer similar modifications, e.g. מלאך, נהר, מלחמה, נהר, נערה, שער, מלחמה, נהר, מלאך, טהנת.

Read: —

Exercises.

ברך : תשחט : תברכי : אשחט : תשחטנה :
 השחטי : מברך : ברוך : הברך : ברכתי : אברךך :
 ברכתיה : השחטניה : ברוך יהוה אשר לא-עוב
 חסדו מעם אדני אברהם : הברוך הנמלים מחוץ
 לעיר אל-הבאר : שאלתי אתה בתמי את : גם
 לנמליך אשאב : מתרה רבקה לשאב מהבאר אשר

בְּשֵׁעַר הָעִיר : יְהוָה בֵּרַךְ אֶת־אֲבֹתָם בְּכָל : לֹא־
 תִּרְחַץ אֶת־רַגְלֵי : הַחֲרִישׁ עֶבֶד אֲבֹתָם בְּשֵׂאב
 הַנְּעִרָה לְגַמְלֵיו : אַחַר לְדַבֵּר אֵלֶיהָ : אַחֹת אֲשֶׁר
 לְלֶבֶן שָׁמָּה רִבְקָה : אָהֵב יִצְחָק אֶת־רִבְקָה אִשְׁתּוֹ :
 שָׁאוּל שָׁאַל־הָאִישׁ לְמוֹלַדְתָּנוּ : אֶת־אֲשֶׁר תִּבְרַךְ
 הוּא מְבָרַךְ :

Write: —

Thou (F.) wast slain. Ye (F.) will cause to kneel. She
 slew. Thou (M.) blessedst. Ye (M.) were blessed. Ye (F.)
 will be slain. Ye (F.) slew. I shall cause them (M.) to
 kneel. Thou (M.) blessedst us. Make haste. I blessed
 Yahweh, who had not withheld his mercy from my
 master. Our sister (art) thou. Ye (M.) will detain me
 in your city. What hath Yahweh asked of (from with)
 thee (M.)? Why (is) this (that) thou (M.) shouldst ask for
 my name? The men of the place asked concerning (ל)
 his wife. Behold thy (M.) servant to wash the feet of the
 servants of my lord. Abraham hastened to the tent to
 Sarah.

VOCABULARY.

אָהַב, *love.*אָהַל, plur. אֶהְלִים; const. אֶהְלִי, M., *tent.*אָחֹת, const. אֶחָת, F., *sister.*אָחַר, *tarry*; IV. *delay.*בָּאָר, plur. בְּאֵרוֹת; const. בְּאֵרוֹת or בְּאֵרוֹת, F., *well.*בָּרַךְ, *kneel*; II. *bless one's self*; III. *make kneel*; IV. *bless*; V. *invoke a blessing.*בַּת (בַּנַּת), suff. בָּתִּי; plur. בָּנוֹת; const. בָּנוֹת, F., *daughter.*זָהַב, const. זָהָב, M., *gold.*חָרַשׁ, *be silent*; III. = I.מָהַר, *hasten*; IV. = I.מְלָאָךְ, const. מְלָאָךְ; plur. מְלָאָכִים; const. מְלָאָכִי, M., *messenger, angel.*נָהַר, const. נָהַר; plur. נְהָרִים or נְהָרוֹת; const. נְהָרִי or נְהָרוֹת, M., *river.*נְעָרָה, const. נְעָרָת; plur. נְעָרוֹת; const. נְעָרוֹת, F., *girl.*רָחַץ, *wash.*שָׁאֵל, *ask.*שָׁחַט, *slay*; II. *be slain.*שָׁעַר, plur. שְׁעָרִים; const. שְׁעָרֵי, C., *gate.*

XXXIV.

VERBS WITH A FINAL GUTTURAL.

VERBS with a final guttural are inflected like שָׁלַח, *send*, of which the typical forms are:—

		I.	II.	III. A.
PERF.	<i>Sing.</i>	3 M. שָׁלַח	נִשְׁלַח	הִשְׁלִיחַ
		3 F. שָׁלְחָה	נִשְׁלְחָה	הִשְׁלִיחָה
		2 M. שָׁלְחָתָּ	נִשְׁלְחָתָּ	הִשְׁלִיחָתָּ
		2 F. שָׁלְחָתְּ	נִשְׁלְחָתְּ	הִשְׁלִיחָתְּ
	<i>Plur.</i>	2 M. שָׁלְחָתֶם	נִשְׁלְחָתֶם	הִשְׁלִיחָתֶם
IMPF.	<i>Sing.</i>	3 M. יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ
		2 F. תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלִיחִי
		I C. אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלִּיחַ
	<i>Plur.</i>	3 F. תִּשְׁלְּחֶנָּה	תִּשְׁלְּחֶנָּה	תִּשְׁלִיחֶנָּה
IMPA.	<i>Sing.</i>	2 M. שָׁלַח	הִשְׁלַח	הִשְׁלַח
		2 F. שָׁלְּחִי	הִשְׁלְּחִי	הִשְׁלִיחִי
	<i>Plur.</i>	2 F. שָׁלְּחֶנָּה	הִשְׁלְּחֶנָּה	הִשְׁלִיחֶנָּה
INF.	ABS.	שָׁלוּחַ	נִשְׁלָחַ	הִשְׁלָחַ
	CONST.	שָׁלַחַ	הִשְׁלָחַ	הִשְׁלִיחַ
PART.	ACT.	שֹׁלֵחַ	נִשְׁלָחַ	מִשְׁלִיחַ
	PASS.	שָׁלוּחַ	_____	_____

III. P.	IV.		V.
הִשְׁלַח	שִׁלַּח	שָׁלַח	הִשְׁתַּלַּח
הִשְׁלַחְהוּ	שִׁלַּחְהוּ	שָׁלַחְהוּ	הִשְׁתַּלַּחְהוּ
הִשְׁלַחְתָּ	שִׁלַּחְתָּ	שָׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
הִשְׁלַחְתְּ	שִׁלַּחְתְּ	שָׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
הִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	שָׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח
תִּשְׁלַחְהוּ	תִּשְׁלַחְהוּ	תִּשְׁלַחְהוּ	תִּשְׁתַּלַּחְהוּ
אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁתַּלַּח
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
—	שִׁלַּח	—	הִשְׁתַּלַּח
—	שִׁלַּחְהוּ	—	הִשְׁתַּלַּחְהוּ
—	שִׁלַּחְנָה	—	הִשְׁתַּלַּחְנָה
הִשְׁלַח	שִׁלַּח	שָׁלַח	הִשְׁתַּלַּח
—	שִׁלַּח	—	הִשְׁתַּלַּח
—	מִשְׁלַח	—	מִשְׁתַּלַּח
מִשְׁלַח	—	מִשְׁלַח	—

1. In the inflection of these verbs the following points should be noted:—

1. Whenever the guttural, as the third radical, would regularly be the first of two consonants at the end of a syllable, the *helping pathah* is introduced, without, however, affecting the pronunciation of ת [IV. 2, 1], e.g. שְׁלַחַתְּ.

2. Whenever the guttural, as the third radical, regularly ends a word or syllable, a heterogeneous vowel preceding is variously affected.

a. An immutable vowel takes a *pathah furtive*, to prepare the way for the guttural [IV. 3], e.g. הִשְׁלִיחַ.

b. A mutable vowel usually gives way to —; a —, except in infinitives absolute and participles, e.g. שְׁלַח; a —, except in infinitives, e.g. יִשְׁלַח.

2. The — substituted for other vowels in verbs of this class, when they take suffixes, is treated like the same vowel in verbs with a medial guttural [XXXIII. 2].

3. Nouns derived from roots with a final guttural manifest similar peculiarities, as, מַלְאָכָה, מְשִׁיחַ, מְנוּחָה, מְרַשֵּׁעַ, מְרַעַרְעַר, מְבַלְעֵת.

Read:—

Exercises.

שְׁלַחְתִּי : תִּשְׁלַח : שְׁלַחְתָּ : אֲשַׁלְּחֶנּוּ : שְׁלַחְתָּ :
 תִּשְׁלַחְנָה : הִשְׁלַח : תִּשְׁלִיחַ : שְׁלַחְתָּ : תִּשְׁלִיחוּ :
 שְׁלֹחַ : אֲשַׁבֵּעַךְ בִּיהוָה אֱלֹהֵי : נִשְׁבַּע־לִי : שְׁלַחְךָ :

יִשְׁלַח יְהוָה מִלְאָכָו אֶתְךָ לְהַצְלִיחַ דְרָכֶיךָ : דְבַר יְהוָה
 בִּי שָׁמַע עֲבָדְךָ : שָׁלַח אֵלַי אֶת־בְּנֶיךָ אֲשֶׁר בְּצֹאן :
 אֵלֶיךָ שָׁלַחְנִי אֲדַנִּי לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה : לֹא־
 אֶשְׁלַח יָדִי בְּאֲדָנִי : עֲזָבוּ אֶת־הָעִיר פְּתוּחָה : יִפְתַּח
 הָעֶבֶד גַּמְלֹו : פְּתוּחַ נִפְתְּחוּ שְׁעָרֵי אֶרֶץ : גֹּזֵם זָהָב
 לְרִבְקָה בָּקַע מִשְׁקָלוֹ : בִּי נִשְׁבַּעְתִּי כִּי־כָרַךְ אֶכְרֶךְ
 אֶת־זְרַעְךָ : שָׁמַע אֶת־כָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבַר
 אֵלֶיךָ :

Write:—

He caused to send. Ye (m.) were sent. They (m.) will
 be caused to send. We shall cause to send. Send
 them (f.). Cause ye (f.) to send. She was sent. They
 sent. Ye (f.) were sent. Thou (f.) wilt send. Ye (m.)
 will be caused to send. Sending. My lord the king will
 hear the words of his servant. My God hath prospered
 my way. He sware to him according to this thing. In
 truth Yahweh sent me to you (m.) to speak to you all
 these words. Behold I have released thee (m.) this day
 from the hand of thy family. In thy (m.) seed shall
 all the families of the earth be blessed.

VOCABULARY.

אֱלֹהִים, M., *God, god*; plur. אֱלֹהִים;
const. אֱלֹהֵי, *God, gods*.

כֶּקֶץ, M., *half (shekel)*.

זֶרַע, plur. (זֶרַעִים); const. זֶרַעִי,
M., *seed*.

מִרְמָם, M., *abscission*; with or without
ב, *before*.

מִשְׁפָּחָה, const. מִשְׁפָּחַת; plur.
מִשְׁפָּחוֹת; const. מִשְׁפָּחוֹת,
F., *family*.

פָּתַח, *open*; II. *be loosed*; IV. *loose*.

צָלַח, *progress, prosper*; III. *make prosper*.

שָׁבַע, II. *swear*; III. *make swear*.

שָׁלַח, *extend, send*; III. and IV. *send*.

שָׁמַע, *hear*; II. *be heard*; III. *make hear, call*.



XXXV.

THE CONTRACTED VERBS.

THERE are two classes of verbs which, in some of their forms, are subject to contraction.

1. In verbs of the first class contraction is due to the weakness of the first radical, נ. Hence they may be called *verbs with an initial Nun*.

2. In verbs of the second class contraction is due to the repetition of the second as a third radical. Hence they may be called *verbs with a double medial*.

VERBS WITH AN INITIAL *NUN*.

The inflection of this class of verbs may be learned from *נָגַשׁ*, *approach*.

PERFECT.

		I.	II.	III.	
<i>Sing.</i>	3 M.	נָגַשׁ	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
	3 F.	נָגַשָּׁה	נָגַשָּׁה	הִנָּגַשָּׁה	הִנָּגַשָּׁה
	2 M.	נָגַשְׁתָּ	נָגַשְׁתָּ	הִנָּגַשְׁתָּ	הִנָּגַשְׁתָּ
<i>Plur.</i>	2 M.	נָגַשְׁתֶּם	נָגַשְׁתֶּם	הִנָּגַשְׁתֶּם	הִנָּגַשְׁתֶּם

IMPERFECT.

<i>Sing.</i>	3 M.	יִגַּשׁ	יִגַּשׁ	יִגַּשׁ	יִגַּשׁ
	2 F.	תִּגַּשִּׁי	תִּגַּשִּׁי	תִּגַּשִּׁי	תִּגַּשִּׁי
	I C.	אִגַּשׁ	אִגַּשׁ	אִגַּשׁ	אִגַּשׁ
<i>Plur.</i>	3 F.	תִּגַּשְׁנָה	תִּגַּשְׁנָה	תִּגַּשְׁנָה	תִּגַּשְׁנָה

IMPERATIVE.

<i>Sing.</i>	2 M.	גַּשׁ	הִנָּגַשׁ	הִנָּגַשׁ	—
	2 F.	גַּשִּׁי	הִנָּגַשִּׁי	הִנָּגַשִּׁי	—
<i>Plur.</i>	2 F.	גַּשְׁנָה	הִנָּגַשְׁנָה	הִנָּגַשְׁנָה	—

	INFINITIVE.			
	I.	II.	III.	
ABS.	נָגַשׁ	הִנָּגַשׁ	הִנְגַשׁ	הִגַּשׁ
CONST.	נָשַׁת	הִנָּשַׁת	הִנְשַׁת	הִשַּׁת
	PARTICIPLES.			
ACT.	נֹגֵשׁ	נֹגֵשׁ	מִנְגִישׁ	—
PASS.	נֹגֵשׁ	—	—	מִנְשׁ

1. The cases in which contraction takes place are two : —

1. Whenever נ, as the first radical, would regularly be the first of two consonants at the beginning of a word, it is dropped, yet only in נָתַן and verbs in which the imperfect has __, and that in the imperative and the infinitive construct of the first stem. After losing the נ, the imperative often takes the ending הָּ, and the infinitive always the termination ת.

2. Whenever נ, as the first radical, would regularly close a syllable, it is assimilated to the second, which is then doubled ; while in the passive of the third conjugation the original vowel __ is retained, for *an unaccented vowel before a doubled letter must be not only short but pure.*

2. When the second radical is a guttural, since *daghesh forte* cannot be used, recourse must be had to one or the other of the usual methods of supplying its place [XXXIII. 3].

3. The ל of לָקַח is treated like the נ of these verbs in the first stem.

4. The verb נָתַן, of which the final נ also is assimilated when circumstances favor, has the further peculiarity that its first stem has __ in the

imperfect, the imperative, and the infinitive construct, instead of or .
The infinitive construct thus becomes תִּתְּ (תִּתְּתָּ).

Exercises.

Read:—

תִּגְשׁוּ: גִּשְׁתָּה: גִּשְׁתָּן: גִּשְׁתָּ: הִנְגֵּשׁ: אֲנִישׁ:
 הִגְשֵׁנָה: הִנְגֵּשׁ: הִגִּישׁוּ: גִּשְׁתָּ: גִּשְׁתָּה לִי: נִגְלָה
 רִבְקָה מֵעַל הַנֶּמֶל: בִּתְּמִי אֶת הַגִּידִי נָא לִי: נָחַם
 יִצְחָק אֶת־רִיָּה: אֲנִי הָאִשָּׁה הַנֹּצֵצֶת עִמָּכָה בְּזֶה:
 נָתַן לִי אֶת־אֲשֶׁר שָׁאַלְתִּי מֵעַמּוֹ: לֹא־תִקַּח אִשָּׁה לְבָנִי
 מִבְּנוֹת הַכְּנַעֲנִי: לְזָרְעֶךָ אֶתֶּן אֶת־הָאָרֶץ הַזֹּאת: תִּגָּה
 אֶתוֹ עַל־יָדֶי: לֹא תִנָּתֵן הָעִיר הַזֹּאת בְּיַד הַמִּלְכָּךְ
 הַגָּדוֹל: קַח־לְךָ מִשָּׁם אִשָּׁה מִבְּנוֹת לְבָנִי: בְּיָדֶךָ
 עֲתוּתִי: הִגַּד הִגַּד לְעַבְדְּךָ אֵת אֲשֶׁר דִּבַּר לְתַת
 לָכֶם אֶת־כָּל־הָאָרֶץ: תִּתְּנֶה לְזָרַע אֲבֹרְתָם אֶהְיֶה:

Write:—

Ye (m.) will approach. We will cause to approach.
 Approach thou (f.). We were made to approach. Thou
 (f.) wilt approach. Thou (m.) approachedst. I approached.

They (F.) will be made to approach. I will draw near to thee (F.). Laban gave to the servant of Abraham straw for his camels. Give me my wife. Take her. He will tell us our way. (Then) fell upon me there the hand of the Lord (Yahweh). He hath not let fall any of (from) his words to the earth. Behold I stood (was placed) by the well. On account of the money will they (M.) cast themselves upon us.

VOCABULARY.

אף (אנה), M., nose, wrath; du. אפים, nostrils, face.	נפל, fall, descend; III. make fall; V. precipitate one's self.
לקח, take; II. be taken; IV. = I. נגד, III. tell.	נצב, II. take one's place, stand; III. set.
נגש, approach; II. = I.; III. make approach, bring; V. = II.	נתן, give; II. be given.
נחם, II. grieve, comfort one's self; IV. comfort; V. = II.	עת (ענת), plur. עתים or עתות, D., time.
	שם, there.



XXXVI.

VERBS WITH A DOUBLE MEDIAL.

THE verb סב (סבב), *turn*, will serve to represent this class, though it is not always irregular. See pages 100 and 101.

1. The irregularities which appear in the paradigm may be classified as follows : —

1. Whenever the second radical would regularly be doubled, the repetition of the same sound may be avoided by substituting for the regular an equivalent form in the fourth and fifth stems. This form is either —

a. One in which the long vowel, ך, from or , compensates the loss of *daghesh forte*, e.g. סוּבַב; or —

b. One in which the repetition of the first radical between the second and the third answers the same purpose, e.g. סבַבסב.

2. Whenever the second radical would not regularly be doubled, except in the infinitive absolute and the participles of the first stem, it is contracted with the third, giving rise to various modifications of the verb.

a. The doubled letter —

(*a*) Receives a *daghesh forte* regularly if the word has a termination, e.g. סבָּה.

(*b*) Omits it regularly if there is no termination, e.g. סב; but —

(*c*) Transfers it to the first radical sometimes in all forms of the imperfect of the first stem, e.g. יסב and יתסב* for יסב and יתסב.

b. The affirmatives, —

(*a*) If vocal, are attached immediately to the stem, e.g. סבִי.

(*b*) If they begin with a consonant they take a connecting vowel: in the perfect ך, e.g. סבֹות; in the imperfect and the imperative ך, e.g. סבִינה.

c. The accent —

(*a*) Is not disturbed by vocal affirmatives, e.g. יתסבִי.

(*b*) Is attracted as far as the connecting vowel by a simple syllable, e.g. סבֹות; but to itself by a mixed syllable, e.g. סבֹותם. (See p. 102.)

* This is called the *Chaldee imperfect*.

		I.	II.	III. A.
PERF. <i>Sing.</i>	3 M.	סָב (סָבַב)	נָסַב	הִסָּב
	3 F.	סָבָה	נָסְבָה	הִסָּבָה
	2 M.	סָבוֹתָ	נָסְבוֹתָ	הִסָּבוֹתָ
	<i>Plur.</i> 2 M.	סָבוֹתֶם	נָסְבוֹתֶם	הִסָּבוֹתֶם
IMPF. <i>Sing.</i>	3 M.	יֹסֵב (יֹסֵב)	יֹסֵב	יֹסֵב
	2 F.	תִּסְבִּי	תִּסְבִּי	תִּסְבִּי
	1 C.	אֹסֵב	אֹסֵב	אֹסֵב
	<i>Plur.</i> 3 F.	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה
IMPA. <i>Sing.</i>	2 M.	סָב	הִסָּב	הִסָּב
	2 F.	סָבִי	הִסָּבִי	הִסָּבִי
	<i>Plur.</i> 2 F.	סָבִינָה	הִסָּבִינָה	הִסָּבִינָה
INF.	ABS.	סָבוּב	הִסּוּב	הִסָּב
	CONST.	סָב	הִסָּב	הִסָּב
PART.	ACT.	סָבֵב	נָסָב	מִסָּב
	PASS.	סָבוּב	—	—

III. P.	IV.		V.
הוֹסֵב	סוֹבֵב	סוֹבֵב	הִסְתוֹבֵב
הוֹסֵבָה	סוֹבְבָה	סוֹבְבָה	הִסְתוֹבְבָה
הוֹסֵבוֹת	סוֹבְבוֹת	סוֹבְבוֹת	הִסְתוֹבְבוֹת
הוֹסֵבוֹתָם	סוֹבְבוֹתָם	סוֹבְבוֹתָם	הִסְתוֹבְבוֹתָם
יּוֹסֵב	יְסוֹבֵב	יְסוֹבֵב	יְהִסְתוֹבֵב
תּוֹסֵבִי	תְּסוֹבְבִי	תְּסוֹבְבִי	תְּהִסְתוֹבְבִי
אוֹסֵב	אֲסוֹבֵב	אֲסוֹבֵב	אֲהִסְתוֹבֵב
תּוֹסֵבִינָה	תְּסוֹבְבִינָה	תְּסוֹבְבִינָה	תְּהִסְתוֹבְבִינָה
—	סוֹבֵב	—	הִסְתוֹבֵב
—	סוֹבְבִי	—	הִסְתוֹבְבִי
—	סוֹבְבִינָה	—	הִסְתוֹבְבִינָה
הוֹסֵב	סוֹבֵב	סוֹבֵב	—
—	סוֹבֵב	—	הִסְתוֹבֵב
—	מְסוֹבֵב	—	מְהִסְתוֹבֵב
מוֹסֵב	—	מְסוֹבֵב	—

d. The vowel preceding the doubled letter is regularly that which belongs between the second and third radicals; but this vowel, unless it be —, is often affected by its position.

(a) If the syllable be accented, — in the second stem gives place to —, except in the infinitive, e.g. יִסַּב; יִ in the third stem to —, e.g. הִסַּב; for though an accented vowel in a closed syllable before two consonants or a double consonant may be long, it must be mutable.

(b) If the syllable be not accented, — is shortened to — in the third stem, where — occurs in the regular verb, e.g. הִסְבֹּת; — to — in the first stem, e.g. הִסְבִּינָה.

e. The preformatives, —

(a) If they regularly form distinct syllables, are undisturbed, e.g. יִסַּב.

(b) If they regularly form syllables with the first radical, since this consonant is now followed by a vowel, —

a. Immediately before the tone, become open syllables with long vowels; — (ā) instead of — or —, except in the perfect and the participle of the third stem, where — is used; and ה instead of — (ö) or —, e.g. יִסַּב, יִסַּב, הִסַּב, and הִסַּב.

b. Farther from the tone, except in the case of the passive of the third stem, lose their vowels, e.g. הִסְבִּינָה and הִסְבֹּת, but even הִסְבֹּתֶם.

2. The effect of suffixes upon these verbs is usually analogous to that of the affirmatives.

3. When the letter repeated is a guttural, the inflection of the verb is modified in accordance with the requirements of the gutturals.

4. Nouns derived from roots with a double medial manifest similar peculiarities, as בַּד, אָם, בַּל.

Exercises.

Read:—

סב: סבוי: הסב: תוסבי: תסב: יסב: תסובבנה:
 מסובב: סבוב: הסבות: יסובבנו*: תסובבו:
 הסבי: הסב: נסבנו: סובבתי: סבויני: נסובבנו:
 הסב יהיה לב המלך עליהם: לא אדבר אליך רע
 או טוב: בדה על-שכמה: את-אמו יברך: שאלת
 לך ימים רבים: יקר המלך ארצה: רבות רעות
 עבדך: דברת על-לב שפחתך: דברתי אל-לבי:
 סב מעליהם: אנדלך יהיה בכל-לבי: אהבך חסד
 יסובבנו: נתת לעבדך לב שמע: טוב תתי אותה
 לך מתתי אותה לאיש יהיה:

Write:—

She turned. Thou (M.) wilt surround. Cause ye (M.) to
 turn. Ye (F.) will be made to turn. Ye (F.) surrounded.
 I shall turn. We shall cause to turn. Ye (M.) surrounded.
 Thou (F.) wast made to turn. They turned. Surround
 ye (F.). Turning. They (F.) will go around him. Thou (M.)
 hast caused their (M.) heart to turn. I will bow (with my)

* When a letter is repeated, a simple *shewa* is often replaced by ְ for the sake of distinctness.

face to the ground. Ye (M.) will go round the city on that day. He spake kindly to the maiden, for he loved her. Behold she spake to herself. Her jar (was) on her hand. It is better that I rule over you (M.) than that many kings rule over you. My mother will forsake me.

VOCABULARY.

אָ, <i>or.</i>	סב (סבב), <i>turn, go round; II.=I.;</i>
אָם, plur. אִמּוֹת, <i>F., mother.</i>	III. <i>make turn, surround; IV.=I.</i>
בַּר, plur. בָּרִים, <i>D., jar.</i>	קַר (קדר), <i>bow.</i>
לֵב (לִב), plur. לְבָבוֹת, <i>F., heart.</i>	רַב, <i>F. רַבָּה, much, great.</i>
	רַע, <i>F. רַעָה, bad, evil.</i>



XXXVII.

QUIESCENT VERBS.

VERBS in which one or more of the radicals lose their consonantal force and quiesce with the vowels are called *quiescent verbs*. They are divided into classes named from the weak letter and its position on the word. Thus there are verbs with —

- | | | | | | | | |
|------------|---|---------------|---|-------------|----------|------------|---------------|
| 1. Initial | { | <i>Aleph.</i> | { | <i>Waw.</i> | 3. Final | { | <i>Aleph.</i> |
| | { | <i>Yodh.</i> | | { | | <i>He.</i> | { |
| | | | | | | | |
| | | | | | | | |
| 2. Medial | { | <i>Waw.</i> | | | | | |
| | { | <i>Yodh.</i> | | | | | |

In verbs with a final *Waw* and *Yodh* the original weak consonants have almost entirely given place to ה, whence these verbs are usually called *verbs with a final He*.

VERBS WITH AN INITIAL ALEPH.

Verbs of this class are inflected like אָכַל, *eat*.

I. IMPERFECT.

<i>Sing.</i>	3 M.	יֹאכַל (יֹאכְלֵ)
	2 F.	תֹּאכְלִי
	1 C.	אֹכַל
<i>Plur.</i>	2 F.	תֹּאכְלֵנָה

1. They are irregular only in the imperfect of the first stem, being elsewhere like other verbs with an initial guttural.

2. Their irregularity is due —

1. To the quiescence of א in the preceding vowel, originally —, lengthened to —, then modified to —; and —

2. To the omission of this consonant in the first person singular.

3. To the appearance of — instead of — as the characteristic vowel of the imperfect, especially in pause.

3. There are only four other verbs which always suffer similar changes; viz., אָבַד, *perish*; אָבָה, *be willing*; אָמַר, *say*; and אָפָה, *bake*.

4. The vowel of the imperfect in forms with suffixes is treated like the — of the intensive stem [XXIII.].

5. In certain nouns beginning with א this letter quiesces with the vowel of a prefix.

Exercises.

Read:—

תֹּאכַל : נֹאכַל : הַאֲכַלְתֶּם : אֲכַל : אֹכַל : אֲכַלְתָּ :
 אֲכַלְנוּ : תֹּאכְלוּ : נֹאכִיל : יֹאכַל : אֲכַלְתִּי : אָכּוּל :
 מֹאכָל : תֹּאכְלֶנָּה : יֹאמֵר : אָמַר לֹא אֲכַל עַד אִם-
 דִּבַּרְתִּי דְבָרִי : תֹּאמַר אֵלַי נָם לְגַמְלִיךָ אֲשָׂאב :
 יְהוֹה אֱלֹהִים אֲשֶׁר לְקַחְנִי מֵאֶרֶץ מִוְלַדְתִּי נִשְׁבַּע-לִי
 לֵאמֹר לְזֶרְעֲךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת : אֹכַל אֵת
 אֲשֶׁר-אֲנִי נֹתֵן אֵלֶיךָ : אֲכַל-טוֹב : אֲמַרְהָ אֲלֵיהֶם כֹּה-
 אָמַר יְהוֹה אֱלֹהִים אָמְרוּ לְאִישׁ אֲשֶׁר-שָׁלַח אֶתְכֶם
 אֵלַי הִנֵּה שָׁמַעְתִּיךָ : שָׁמְעוּ בֵּי-שָׁם יֹאכְלוּ : בְּאֶמְרָם
 לִי מִדִּשְׁמוֹ מָה אָמַר אֲלֵיהֶם : כֹּה תֹאמַר אֲלֵיהֶם
 יְהוֹה אֱלֹהֵי אֲבֹתְכֶם שָׁלַחְנִי אֲלֵיכֶם : בְּבֹקֶר תֹּאמַר
 מִי-יִתֵּן עָרֹב : שְׁלַחְנִי לְאֲדֹנָי* :

* In this word, though *Aleph* has become silent, the short vowel is retained contrary to rule [III, 4, 1].

Write:—

She ate. Thou (M.) wilt cause to eat. Thou (F.) wilt eat. Eat ye (F.). They (M.) will be eaten. Ye (F.) will be made to eat. They were eaten. Cause them (F.) to eat. Thou (F.) atest. Ye (F.) were made to eat. Eat ye (M.). Eaten. God said, Ye (M.) shall not eat from it (M.). She caused her husband also to eat from it. All this land which I have said I will give to your (M.) seed. Your (M.) sons will speak to our sons, saying, What have you to do (what to you) with Yahweh? In that day thou (F.) wilt say to me, My husband. In the evening thou (M.) shalt say, Would that it were (who will give) morning.

VOCABULARY.

אָכַל, eat; II. be eaten; III. cause, give, to eat; IV. devour.		אָמַר, say; II. be said.
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XXXVIII.

VERBS WITH AN INITIAL YODH.

VERBS in which, without preformatives, the first radical is י, do not all really belong to the same class. The first radical was not originally י in all of them, as appears from an examination of some of the derivative stems, but it was more frequently י. There are therefore two general classes of verbs whose first radical is apparently י.

1. The first class, consisting of those whose first radical was originally ך, may be subdivided into three groups, distinguished by the way in which the weak letter is treated, especially in the imperfect of the first stem; viz. : —

1. Those from which the ך, after becoming ך, entirely disappears.
 2. Those in which the ך, after becoming ך, coalesces with the preceding vowel.
 3. Those in which the ך, after becoming ך, is assimilated.
2. The second class consists of those whose first radical was originally ך.

VERBS WITH AN INITIAL WAW. — I.

The verb יָשַׁב, *sit*, will serve as a representative of this group.

		PERFECT.			
		I.	II.	III.	
<i>Sing.</i>	3 M.	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוֹשִׁיב
	3 F.	יָשְׁבָה	נִישְׁבָה	הוֹשִׁיבָה	הוֹשְׁבָה
	2 M.	יָשַׁבְתָּ	נִישַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשַׁבְתָּ
<i>Plur.</i>	2 M.	יָשַׁבְתֶּם	נִישַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם
		IMPERFECT.			
<i>Sing.</i>	3 M.	יֹשֵׁב	יֹשֵׁב	יֹשִׁיב	יֹשֵׁב
	2 F.	תֹּשְׁבִי	תֹּשְׁבִי	תֹּשִׁיבִי	תֹּשְׁבִי
	1 C.	אֹשֵׁב	אֹשֵׁב	אֹשִׁיב	אֹשֵׁב
<i>Plur.</i>	3 F.	תֹּשְׁבֹנָה	תֹּשְׁבֹנָה	תֹּשְׁבֹנָה	תֹּשְׁבֹנָה

IMPERATIVE.				
	I.	II.	III.	
Sing. 2 M.	שֵׁב	הִשָּׁב	הוֹשֵׁב	—
2 F.	שְׁבִי	הִשְׁבִּי	הוֹשִׁיבִי	—
Plur. 2 F.	שִׁבְנָה	הִשְׁבְּנָה	הוֹשִׁבְנָה	—

INFINITIVE.				
ABS.	יֵשֵׁב	—	הוֹשֵׁב	הוֹשֵׁב
CONST.	שֶׁבֶת	הִשָּׁב	הוֹשִׁיב	הוֹשֵׁב

PARTICIPLES.				
ACT.	יֹשֵׁב	נוֹשֵׁב	מוֹשִׁיב	—
PASS.	יֹשֻׁב	—	—	מוֹשָׁב

1. The following are the peculiarities in the inflection of these verbs :—
1. Whenever ך, as the first radical, would regularly begin a syllable,—
 - a. If followed by another consonant without an intervening vowel, except in the perfect, it is dropped ; e.g. שֵׁב, but יִשְׁבְּתֶם.
 - (a) The imperative second sing. masc. then often adds הָ; e.g. שִׁבְנָה.
 - (b) The infinitive const. ת ; e.g. שֶׁבֶת.
 - b. If not immediately followed by another consonant it usually becomes י ; e.g. יֵשֵׁב and הַתְיַלֵּךְ, yet we have also הַתְנַדֵּעַ.

2. Whenever ך, as the first radical, would regularly, with a prefix, form a mixed syllable, it unites with the preceding vowel, —

a. Giving ך (ê), from ךְ = ךְּ, — always defectively written, — in the imperfect of the first stem, perhaps through the influence of the ך, which regularly appears in the following syllable; e.g. יֵשֵׁב.

b. Giving ך, from ךְּ, in the perfect and the participle of the second and in the active of the third stem; e.g. נוֹשֵׁב and הוֹשִׁיב.

c. Giving ך, from ךְּ, in the passive of the third stem; e.g. הוֹשָׁב.

3. Whenever ך, as the first radical, would regularly be doubled, it takes *daghesh forte* like any other consonant.

2. The characteristic vowel of the imperfect and the related forms, ך, from ך [XXXI. 3], is retained before נָך in the imperative; but is shortened to ך before נָך in the imperfect, and to ך before the feminine ending of the infinitive const.

3. The vowel of the preformative in the imperfect first sing. of stem II., which in regular verbs may be either ך or ך, is, in verbs of this class, always ך.

4. The infinitive with suffixes corresponds to nouns of the fifth class [XXVIII.].

Exercises.

Read:—

הוֹשֵׁבָה : נוֹשְׁבוֹנִי : תִּשְׁבְּנָה : תוֹשִׁיבִי : שְׁבָה :
 שָׁבַת : הוֹשִׁיבִי : נוֹשְׁבֶתָ : נִשְׁבַּת : תוֹשֵׁב : הוֹשִׁיבִנִי :
 יוֹשִׁיבוֹם בְּמָקוֹם הַזֶּה : לֹא-תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת

הַבְּנֵעַי אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבּוֹ כִּי אֶל-אֶרֶץ מְוֹלְדָתִי
 תֵּלֵךְ לָלֶכֶת אִשָּׁה לוֹ: יֵלְדָה רִבְקָה לְבַתְּוָאֵל בֶּן-
 מִלְכָּה אִשֶׁת נָחֹר: אִישׁ לֹא יָדָעָה: הוֹרִידָה בְּדָה
 עַל-יָדָה: אֵרַד אֶל-הַבְּאֵר לְשָׂאב נֶגַם לָךְ נֶגַם לְגַמְלִיךָ:
 אֵילִי לֹא-תֵלֵךְ הָאִשָּׁה אַחֲרַי: אִם-לֹא תֵלְכֵי עִמִּי לֹא
 אֵלֶיךָ: אָמְרָה הַלּוֹךְ אֵלֶיךָ עִמָּךְ: בְּאַהֲלִים תִּשְׁבּוּ כָּל-
 יְמֵיכֶם: הֵם לֹא יָדְעוּ כִּי שָׁמַע הָאִישׁ: לֹא-עָמַד אִישׁ
 אִתּוֹ בְּהַתְּוֹדְעוֹ אֲלֵיהֶם:

Write:—

He caused to dwell. They were made to dwell.
 Ye (m.) dwelt. They (f.) will dwell. I dwelt. They (m.)
 will be inhabited. Dwell ye (m.). I will cause him to
 dwell. Abraham begat Yishak. Sarah the wife of my
 master hath borne a son to my master in (after) her
 old-age. Cause us to know (in what) we shall send
 it (m.) to its place. They said to him, Behold thy sons
 have not gone in thy ways. Who will go down with
 me? I will go down with thee (f.). Why should thy (m.)
 servant dwell in this city with thee? She lowered her
 jar upon her hand.

VOCABULARY.

אולי, *if not, perhaps.*אם, *if*; כי אם, *but.*הלך, * *go*; II. *depart*; III. *make,*
let, go; IV. *walk, move*; V. *walk.*ידע, *know*; II. *make one's self**known*; III. *make known*; V. *re-*
*veal.*ילד, *beget, bear*; II. *be born*;
III. *make bear, beget*; IV. = I.ישב, *sit, dwell*; II. *be inhabited*;
III. *make sit, dwell*; IV. = III.

XXXIX.

VERBS WITH AN INITIAL *WAW*.—2.

THE word ירש, *take possession*, is an example of the second group of the verbs which originally had an initial *Waw*.

IMPERFECT.			I.			IMPERATIVE.		
<i>Sing.</i>	3 M.	יִרְשׁ		<i>Sing.</i>	2 M.	רֵשׁ, יֵרֵשׁ (יֵרֵשׁ)		
	2 F.	תִּירְשִׁי			2 F.	יֵרְשִׁי		
	1 C.	אִירְשׁ		<i>Plur.</i>	2 F.	(יֵרְשְׁנָה)		
<i>Plur.</i>	3 F.	תִּירְשְׁנָה					INFINITIVE.	
							ABS.	יְרוֹשׁ
							CONST.	לְרֹשׁת (יֹסֵד)

* This word, in the imperfect, the imperative, and the infinitive const. of the primitive stem, as well as in the entire causative stem, though sometimes regular, is oftenest treated like a verb with an initial *Waw* or *Yodh*.

1. The peculiarities of verbs of this kind are confined to the imperfect, the imperative, and the infinitive of the first stem. They are elsewhere inflected like **יָשַׁב**.

2. These verbs all have in the imperfect.

3. The weak letter, after becoming **י**,—

1. At the beginning of a syllable without a vowel, may be dropped or retained.

2. At the end of a syllable quiesces with , forming **יָ**.

3. There is a constant tendency to confuse these with the verbs of the preceding group.

VERBS WITH AN INITIAL *WAW*.—3.

The word **יָצַת**, *burn*, might represent the third group of verbs with an initial *Waw*, but a separate paradigm is not necessary, since the forms agree with those of verbs with an initial *Nun* [XXXV.].

VERBS WITH AN INITIAL *YODH*.

The word **יָטַב**, *be good*, will illustrate this second class of verbs,—those properly called *verbs with an initial Yodh*.

PERFECT.

		I.	III.
<i>Sing.</i>	3 M.	יָטַב	הִיטִיב
	3 F.	יָטַבָּה	הִיטִיבָּה
	2 M.	יָטַבְתָּ	הִיטַבְתָּ
<i>Plur.</i>	2 M.	יָטַבְתֶּם	הִיטַבְתֶּם

IMPERFECT.

		I.	III.
<i>Sing.</i>	3 M.	יִמַּבְּ	יִמְּיֵב
	2 F.	תִּמְּבִי	תִּמְּיְבִי
	1 C.	אִמַּבְּ	אִמְּיֵב
<i>Plur.</i>	3 F.	תִּמְּבְנָה	תִּמְּיְנָה

IMPERATIVE.

<i>Sing.</i>	2 M.	יִמַּבְּ	הִימַבְּ
	2 F.	יִמְּבִי	הִימְּיְבִי
<i>Plur.</i>	2 F.	יִמְּבְנָה	הִימְּיְנָה

INFINITIVE.

ABS.	יִמְּוֹב	הִימְּוֵב
CONST.	יִמְּוֵב	הִימְּוֵב

PARTICIPLES.

ACT.	יִמְּוֵב	מִימְּוֵב
PASS.	יִמְּוֵב	—

- The weak letter —
 - At the beginning of a syllable is retained.
 - At the end of a syllable quiesces with וּ in the first stem ; with וּי from וּ in the third.

2. A vowelless *y* at the beginning of any word may coalesce with the vowel of a prefix.

Read:—

Exercises.

הוֹרִישׁ: תַּצַּת: הַיְטִיבִי: רָשַׁת: יִמְכַּת: אֶרְשׁ:
 הַיְמַכְּתִי: תִּירְשִׁי: הוֹרְשָׁתֶם: תִּימְכוּ: יִרְשָׁתֶן:
 תִּימְכְּנָה: יִרְשָׁנוּ: יְרוּשׁ: תִּירְשְׁנָה: הוֹרְשָׁתֶם:
 הוֹרִישׁוּהָ: לְהַיְטִיבָךְ: הִיא הָאִשָּׁה אֲשֶׁר־הוֹכִיתָ יְהוָה
 לְבֶן־אָדָמִי: לֹא נוֹכַל דְּבַר אֱלֹהִים רַע אֶרְמוֹב: מִי יוֹכַל
 לְעַמֵּד בַּיּוֹם הַהוּא: עָתָה יִדְעָתִי כִּי־יִיטִיב יְהוָה לִי:
 הַיְנִיקָה הָאִשָּׁה אֶת־בְּנָהּ יָמִים רַבִּים: אַתָּה אֱלֹהֵינוּ
 הוֹרְשָׁתָּ אֶת־יֹשְׁבֵי הָאָרֶץ הַזֹּאת: וְתִנֶּה יְהוָה אֱלֹהֵיכֶם
 לְכֶם לְרֹשְׁתָּהּ: שְׁלַחוּ אֶת־מִינְקָתָהּ עִמָּה: לֹא כִימִי
 אִישׁ יִמְיָךְ: אָדָנִי* יְהוָה † בְּמָה אֲרַע כִּי אִירְשְׁנָה:

* This form of the plural with the suffix of the first person singular means properly "my Lord," then the "Lord," *i.e.* God.

† When the unpronounceable name is preceded by the word with whose vowels it is usually pointed, it takes those of אֱלֹהִים.

Write:—

She was good. He will make good. Possess thou (M.). They made possess. I was possessed. They (M.) will possess. Thou (M.) wilt possess. We shall make possess. Be ye (M.) good. They (F.) will be impoverished. We determined. Possessed. They have well spoken (made good) all that they have spoken. They (M.) will possess the cities of the south. All which Yahweh our God hath taken (from our enemies), it (M.) will we possess. Nurse him for me. Tell (F.) us how we shall prevail against (be able) him. Perhaps Yahweh will punish him for (ב) the words which he hath heard. Yahweh hath sworn by his right hand. Isaac (was) dwelling in the land of the south.

VOCABULARY.

יָרַשׁ, *possess*; II. *be impoverished*;

III. *make possess*; *dispossess*.

יָכַח, II. *be vindicated*; III. *determine, vindicate, punish*.

יָכַל, *be able*. Impf. supplied by III. P.

יָטַב (actually used only in impf.), *be good, right*; III. *make good, right*.

יָנַק, *suck*; III. *suckle*.

נָגַב, M., *south*.

XL.

VERBS WITH A MEDIAL *WAW*.

VERBS of this class follow the analogy of קָם (קוּם), *arise*.

PERFECT.

		I.	II.	III.	
<i>Sing.</i>	3 M.	קָם	נָקָם	הִקָּם	הוּקָם
	3 F.	קָמָה	נָקָמָה	הִקָּמָה	הוּקָמָה
	2 M.	קָמַתְּ	נָקַמְוֹתְּ	הִקָּמְוֹתְּ	הוּקָמְוֹתְּ
<i>Plur.</i>	2 M.	קָמַתְּם	נָקַמְוֹתְּם	הִקָּמְוֹתְּם	הוּקָמְוֹתְּם

IMPERFECT.

<i>Sing.</i>	3 M.	יִקָּם	יִקָּם	יִקָּם	יִוָּקָם
	2 F.	תִּקְוִי	תִּקְוִי	תִּקְוִי	תִּוְקְוִי
	1 C.	אִקָּם	אִקָּם	אִקָּם	אִוָּקָם
<i>Plur.</i>	3 F.	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה	תִּוְקְוִינָה

IMPERATIVE.

<i>Sing.</i>	2 M.	קוּם	הִקָּם	הָקָם	—
	2 F.	קוּמִי	הִקָּמִי	הָקָמִי	—
<i>Plur.</i>	2 F.	קָמְנָה	הִקָּמְנָה	הָקָמְנָה	—

	INFINITIVE.			
	I.	II.	III.	
ABS.	קום	הִקּוּם	הִקֵּם	הוֹקֵם
CONST.	קום	הִקּוּם	הִקֵּם _ד	—
			PARTICIPLES.	
ACT.	קֵם	נִקְוֵם	מִקֵּם	—
PASS.	קוּם	—	—	מוֹקֵם

1. The treatment of the weak letter in the inflection of these verbs is not uniform and consistent, but the exceptions may be explained in most cases by the analogy of related forms.

1. Whenever the weak letter, as the second radical, would regularly begin a syllable, —

a. If preceded by a vowel, —

(*a*) Regularly it and this vowel are dropped, and the following or characteristic vowel, falling in a simple or a final mixed syllable, is lengthened; *e.g.* קֵם for קוּם, קוּם for קוּוּם, and קוּם for קוּוּם; then קָמָה, etc.

(*b*) Exceptionally it and the following vowel are dropped; the remaining vowel may then be modified; *e.g.* קֵם for קוּם (קוּוּם), as in intransitive verbs, and יִקֵּם for יִקוּם, as in the perfect.

b. If not preceded by a vowel, —

(*a*) Regularly it is transposed and, after assimilation, if necessary, contracted with the following vowel; *e.g.* יִקוּם for יִקוּם (יִקוּוּם), נִקְוֵם for נִקְוֵם (נִקְוּוּם), הִקֵּם for הִקֵּוּם, etc.

(*b*) Exceptionally it is dropped for the sake of preserving the characteristic vowel; *e.g.* הוֹקֵם for הֶקֶם (הֶקֶם), as in verbs with a doubled medial.

2. Whenever the weak letter, as the second radical, would regularly be the second of two consonants beginning a syllable, it is treated as when preceded by silent *shewa*; *e.g.* קוֹם for קָוֶם (קָוֶם), then קוֹמִי, etc.

3. Whenever the weak letter, as the second radical, would regularly be doubled, —

a. It is changed to ׀ before being doubled, or —

b. Its use is avoided by the employment, in the fourth and fifth stems, of the forms found in the same stems of verbs with a double medial.

4. The preformatives correspond exactly with those of verbs with a double medial [XXXVI.].

5. The connecting vowels found in verbs with a double medial are used also in these verbs, but only in the perfect of the second and third, and sometimes in the imperfect of the first stem.

6. The accent also in these verbs, so far as it varies from that of the regular verb, is treated as in verbs with a double medial.

2. These verbs are affected by the suffixes just as they are by similar affirmatives.

3. Nouns derived from roots with a medial *Waw* suffer similar changes; *e.g.* מוֹת.

Exercises.

Read: —

נָקוּם : הֶקֶמוֹתָן : יוֹקֵם : הֶקֶוֶמְנָה : קוֹמִי : לְמֹתִי :
 הוֹקְמוּ : הֶקֶוֶמָה : קוֹם : יִמְקוּם : הֶקֶוֶמוּ : נְקוּמוֹתָ :

הָקִימוּ: יְקִימֶנָּה: מִתְקוּמָמִי: יָקִים יְהוָה אֶת־דְּבָרוֹ
 אֲשֶׁר דִּבֶּר בְּיַד עֲבָדָיו: רָצָה עוֹד אֱלֹהֵיבְאֵר לְשֹׂאב:
 עָתָה יְהוָה אֱלֹהִים הַדֹּבֵר אֲשֶׁר דִּבְרַתְּ עַל־עַבְדְּךָ
 הַקָּם: לֹא אוּכַל לְהַשִּׁיבוֹ עוֹד: אֲנִי הִלֵּךְ אֵלָיו הוּא לֹא־
 יָשׁוּב אֵלָי: תָּרִיץ יָדָיו לְאֱלֹהִים: אֶת־הַכֶּסֶף הַמּוֹשֵׁב
 תְּשִׁיבוּ בְיַדְכֶם: אָקִים אֶת־הַשְּׂבוּעָה אֲשֶׁר־נִשְׁבַּעְתִּי
 לְאַבְרָהָם לָתֵת לוֹ הָאָרֶץ הַזֹּאת: מִהֲאָשִׁיב שְׁלַחִי
 דָּבָר: לָקַמְתִּי בַבֶּקֶר לְהִינִיֵק אֶת־בְּנִי: הַשְּׁמַר לְךָ
 פֶּן־תָּשִׁיב אֶת־בְּנִי שְׂמָה: שִׁבְנָה בְּנָתִי לָמָּה תִּלְכְּנָה
 עִמִּי:

Write:—

We arose. Thou (F.) wilt establish. He was estab-
 lished. Ye (M.) will stand. Establish thou (M.). Confirm
 ye (F.). Ye (F.) will be established. Ye (M.) stood. Why
 (is) this (that) thou (art) running, my son? Yahweh
 will establish his work. Return ye (M.), return ye, from
 your evil ways. Her husband went after her to speak to
 her heart to cause her to return. Like him (there) arose
 not a king who turned to Yahweh with all his heart. I

will hurry him away from (from upon) her. My money (silver) has been returned. I will restore thy son to thee (M.). A daughter will rise against (ב) her mother. Arise ye (M.), return to the man.

VOCABULARY.

עִוֵּד, *still, again.*

פָּן (always with *makkeph*), *lest.*

קָם, *arise, stand*; III. *make arise or stand, establish*; IV. קָיִם, *confirm*; קוֹמִים, *build*; V. *arise, oppose.*

רָץ, *run*; III. *make run, hurry.*

שָׁב, *return*; III. *make return, restore.*

שָׁח, *meditate.*

שָׁמָּה, *thither.*



XLI.

VERBS WITH A MEDIAL YODH.

VERBS of this class follow the analogy of בָּן (בין), *perceive.*

		I.				
		PERFECT.	or	IMPERFECT.		
Sing. 3 M.	בָּן		בִּין	Sing. 3 M.	יִבִּין	
3 F.	בָּנָה		בִּינָה	2 F.	תִּבְיִנִי	
2 M.	בָּנֹתָ		בִּינוֹתָ	1 C.	אֲבִין	
Plur. 2 M.	בָּנֹתֶם		בִּינוֹתֶם	Plur. 3 F.	תִּבְיִנֶה	

IMPERATIVE.			INFINITIVE.			
<i>Sing.</i>	2 M.	בִּיץ	ABS.	בִּיץ	CONST.	בִּיץ
	2 F.	בִּינִי				
				PARTICIPLES.		
<i>Plur.</i>	2 F.	—	ACT.	בִּיץ	PASS.	בִּיץ

1. These verbs differ from those whose second radical is ך only in the first stem, —

1. Usually only in the imperfect, the imperative, and the infinitive, where ך takes the place of ך.

2. Sometimes in the perfect also, which then has the form of that of the third stem without the preformative.

2. Some nouns derived from verbs with a medial ך are similarly affected ;
e.g. עֵיץ.

Read: —

Exercises.

נָבוֹן : בְּנֵיהֶם : תְּבִינִי : בָּנוּ : הַתְּבוּנָה : נְבוּנֹתַי :
הַתְּבוּנָה : תְּבִין : תְּתְבוּנֵנוּ : אָבִין : יְבוּנְהוּ : בִּיץ : בִּינִי :
נָתַתְּ לְעֶבְדְּךָ לֵב שֹׁמֵעַ לְהַבִּין בֵּין־טוֹב לָרַע : מָה
אֶתְבוּנֶךָ עַל־בְּתוּלָה : הוֹכִיחַ לְנָבוֹן יָבִין וְדַעַת :
מִסְפּוֹא רַב עֲמָנוּ גַם־מְקוֹם לְלִין : שְׂמַתִּי הַנֶּזֶם עַל־
אִפְהָ : רֵץ לָבֵן אֶל־הָאִישׁ הַחוֹצֵה אֶל־הָעֵץ : שָׁם

הַעֲבֹד אֶת־יְדֵיךָ תַּחַת לְרֵךְ אֲבֹרְתָם אֲדַעְנֶיךָ: הַנִּזְדָּה
 לְבֵית אִמָּה בְּדָבָרִים הָאֵלֶּה: הַיֹּשֵׁם לוֹ לֹא־אֵכֵל: קוֹמֵי
 לְכִי לְבֵיתְךָ: מִלֵּאךְ יִהְיֶה הַלֵּךְ מֵעֵינָיו: לֹא יִדְעֵנוּ
 מִי־שֵׁם בְּסַפְּנוּ שֵׁם:

(For the remaining Exercise, see page 128.)

VOCABULARY.

בֵּית, const. בֵּית; plur. בָּתִּים
 (bâtim),* const. בֵּיתִי, M., house.
 בָּן, perceive, understand; II. be
 intelligent; III. make perceive,
 explain, instruct, also perceive;
 IV. guard; V. consider.

לֹךְ, lodge.

עֵינַי, const. עֵינַי, F., eye, spring;

du. עֵינַי, const. עֵינַי, eyes;

עֵינֹת, const. עֵינֹת, springs.

שָׂם, set, place.

XLII.

VERBS WITH A FINAL ALEPH.

OF verbs of this class **מָצָא**, *find*, is usually taken as a representative. The typical forms in the various stems are the following:—

* The *daghesh* in the *Taw* is intended merely to distinguish this from another word having the same form. The *methgh* prevents a mistake in the pronunciation.

		I.	II.	III. A.
PERF. <i>Sing.</i>	3 M.	מָצָא	נִמְצָא	הִמְצִיא
	3 F.	מָצְאָה	נִמְצְאָה	הִמְצִיָּא
	2 M.	מָצְאתָ	נִמְצְאתָ	הִמְצִיאתָ
<i>Plur.</i>	2 M.	מָצְאתֶם	נִמְצְאתֶם	הִמְצִיאתֶם
	3 M.	יִמְצָא	יִמְצָא	יִמְצִיא
IMPF. <i>Sing.</i>	2 F.	הִמְצִיאִי	הִמְצִיאִי	הִמְצִיאִי
	1 C.	אִמְצָא	אִמְצָא	אִמְצִיא
	<i>Plur.</i>	3 F.	הִמְצִיאנָה	הִמְצִיאנָה
IMPA. <i>Sing.</i>		2 M.	מָצָא	הִמְצָא
	2 F.	מָצְאִי	הִמְצְאִי	הִמְצְאִי
<i>Plur.</i>	2 F.	מָצְאָנָה	הִמְצְאָנָה	הִמְצְאָנָה
	INF.	ABS.	מָצֹא	נִמְצֹא
CONST.		מָצֵא	הִמְצֵא	הִמְצֵא
PART.	ACT.	מָצֵא	נִמְצֵא	הִמְצֵא
	PASS.	מְצֹא	—	—

III. P.	IV.		V.
הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא
הִמְצִיחַ	מִצִּיחַ	מִצִּיחַ	הִתְמַצִּיחַ
הִמְצִיחַת	מִצִּיחַת	מִצִּיחַת	הִתְמַצִּיחַת
הִמְצִיחֶם	מִצִּיחֶם	מִצִּיחֶם	הִתְמַצִּיחֶם
יִמְצֵא	יִמְצֵא	יִמְצֵא	יִתְמַצֵּא
תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּתְמַצֵּא
אִמְצֵא	אִמְצֵא	אִמְצֵא	אִתְמַצֵּא
תִּמְצִיחֶנּוּ	תִּמְצִיחֶנּוּ	תִּמְצִיחֶנּוּ	תִּתְמַצִּיחֶנּוּ
—	מִצֵּא	—	הִתְמַצֵּא
—	מִצִּיחַ	—	הִתְמַצִּיחַ
—	מִצִּיחֶנּוּ	—	הִתְמַצִּיחֶנּוּ
הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא
הִמְצֵא	מִצֵּא	מִצֵּא	הִתְמַצֵּא
—	מִמְצֵא	—	מִתְמַצֵּא
מִמְצֵא	—	מִמְצֵא	—

1. The weak letter loses its consonantal force only at the end of a syllable, being elsewhere treated like any other consonant.

1. At the end of a word it coalesces with the characteristic vowel, whatever that may be, without affecting its quantity or quality, except in the case of , which is lengthened to ; *e.g.* מִצָּא, but מִצָּא.

2. At the end of a penultimate syllable (and before הַ) it coalesces —

a. With or in the perfect of the first stem; *e.g.* מִצָּאתָ and מִלֵּאתָ.

b. With in all the rest of the perfects; *e.g.* נִמְצָאתָ.

c. With in the imperfect and the imperative of all the stems, even in the passive; *e.g.* תִּמְצָאנָה.

2. These verbs with suffixes are treated like other verbs with a final guttural [XXXIV. 2].

3. In nouns derived from roots with a final א, especially feminines, this letter shows the same tendency to quiesce; *e.g.* יִצְאָת for יִצְאָת.

Read: —

Exercises.

תִּמְצָאנָה : מִצָּא : הִמְצָאָה : מִצָּאתָן : תִּמְצָאִי :
 תִּתְמַצֵּא : תִּתְמַצְאוּ : הִמְצָאנָה : הִמְצִיא : מִצְאוּ :
 מִצְאָתָה : אִמְצָאוּהוּ : קָרְאוּ לְרַבֵּקָה : רִץ הָעֶבֶד
 לְקָרְאָתָה : מִלֵּאָה כְּדָה : נָשָׂא יֶצְחָק אֶת־עֵינָיו : הִנֵּה

בְּנוֹת אֲנָשֵׁי הָעִיר יֵצְאוּ לְשָׂאבִּי : בָּא אֲבָרְהָם בַּיָּמִים :
נָתַן יְהוָה אֶת־כָּל־הָאֱלֹוֹת הָאֵלֶּה עַל־שְׂנֵאִיךָ : הָאָרֶץ
אֲשֶׁר אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ לֹא בְּאָרֶץ אֲשֶׁר
יֵצְאתָם מִשָּׁם : הִבְרִיךְ הַגְּמֵלִים מַחוּץ לָעִיר לְעַת
צֵאת הַשָּׂאֲבִית : בּוֹא בְרוּךְ יְהוָה לָמָּה תַעֲמֹד בַּחוּץ :
יְבִיאָה יִצְחָק הָאֱהָלָה שָׂרָה אִמּוֹ : לְזֹאת יִקְרָא אִשָּׁה
כִּי מֵאִישׁ לִקְחָהּ־זֹאת : אָבִיא אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר
נָשֵׂאתִי אֶת־יָדֵי לָתֵת אֶתָּה לְאֲבָרְהָם : מִי אָנֹכִי כִּי
אוֹצִיאֶם מִן־הָאָרֶץ הַזֹּאת : מְלָאָה הָאָרֶץ חֶסֶד יְהוָה :
אָמַר לְאֲשֶׁר עַל־בֵּיתוֹ הֵבֵא אֶת־הָאֲנָשִׁים הַבָּיְתָה כִּי
אֹתִי יֹאכְלוּ הַיּוֹם : הִנֵּה כֶּסֶף אֲשֶׁר מְצָאנוּ הִשִּׁיבֵנוּ
אֵלֶיךָ מֵאָרֶץ כְּנָעַן : קָרָא הוֹצִיאֹו כָּל־אִישׁ מִעָלָיו :
נִשְׂאוּהוּ אֲנָשֵׁי מְקוֹמוֹ בְּכֶסֶף :

Write:—

She will find. We were found. Deliver thou (m.).
Ye (f.) will be found. Ye (m.) will deliver. Found. We

found her. I found them. They (F.) will find me. Us thou (M.) didst not call to go with thee. Blessed (be) Yahweh who sent thee (M.) this day to meet me. Ribhkah raised her eyes. The house was full of men. I came to-day to the spring. All that he will say will surely come (to pass). (It is) good, my daughter, that thou go forth with his maidens. I (am) Yahweh thy God who brought thee (M.) forth from a house of servants. He was not able to bring them (M.) to the land (concerning) which he spake to them. His land is full of horses. I surely said that thou (M.) verily hatedst her. He understood that Yahweh (was) calling (to) the boy.

** Write:—*

He will make understand. Ye (F.) understood. He was intelligent. They (F.) will consider. We shall understand. They made understand. Consider ye (M.). They (M.) will understand. Thou (F.) madest understand. She considered. Thou (M.) wilt understand. Ye (F.) will make understand. Consider the mercies of Yahweh. God understandeth (III.) her way. Abraham said to the oldest

* See page 123.

of his house, Place, pray, thine hand under my thigh. Where (in which) thou (F.) shalt lodge I will lodge. Behold he was standing by his camels at the spring. I know that thou (M.) (art) good in mine eyes as an angel of Yahweh. In that day I will establish all that I have said concerning his house.

VOCABULARY.

בָּא, *come*; III. *bring*.

נָתַן, III. *give to drink*.

יָצָא, *go forth*; III. *bring forth*.

מָלֵא, *be full*; II. *be filled*; IV. *fill*.

מָצָא, *find*; II. *be found*; III. *de-*
liver.

נָשָׂא, *raise, carry, take*; II. *uplift*
one's self, be carried, taken; IV.
raise, assist; V. *exalt one's self*.

קָרָא, *call, name, read*; II. *be*
called, named.

שָׂנֵא, *hate*; II. *be hated*.

XLIII.

VERBS WITH A FINAL WAW OR YODH.

THE inflection of this class of verbs is illustrated in that of
נִלְוָה, *reveal*. The following are the typical forms:—

		I.	II.	III. A.
PERF.	<i>Sing.</i>	3 M. גָּלָה	נִגְלָה	הִגְלָה
		3 F. גָּלְתָה	נִגְלְתָה	הִגְלְתָה
	2 M. גָּלִית	נִגְלִית (י)	הִגְלִית (י)	
	<i>Plur.</i>	2 M. גָּלִיתֶם	נִגְלִיתֶם	הִגְלִיתֶם
IMPF.	<i>Sing.</i>	3 M. יִגְלֶה	יִנְגְּלֶה	יִהְיֶה
		2 F. תִּגְלִי	תִּנְגְּלִי	תִּהְיִי
	1 C. אִגְלֶה	אִנְגְּלֶה	אִהְיֶה	
	<i>Plur.</i>	3 F. תִּגְלִינָה	תִּנְגְּלִינָה	תִּהְיֶינָה
IMPA.	<i>Sing.</i>	2 M. גָּלָה	הִגְלָה	הִגְלָה
		2 F. גָּלִי	הִגְלִי	הִגְלִי
	<i>Plur.</i>	2 F. גָּלִינָה	הִגְלִינָה	הִגְלִינָה
INF.	ABS.	גָּלָה	נִגְלָה	הִגְלָה
	CONST.	גָּלוֹת	הִגְלוֹת	הִגְלוֹת
PART.	ACT.	גָּלָה	נִגְלָה	מִגְלָה
	PASS.	גָּלוֹי	_____	_____

III. P.	IV.		V.
הִגָּלָה	גָּלָה	גָּלָה	הִתְגַּלָּה
הִגָּלְתָּהּ	גָּלְתָּהּ	גָּלְתָּהּ	הִתְגַּלְתָּהּ
הִגָּלִיתְּ	גָּלִיתְּ (י)	גָּלִיתְּ	הִתְגַּלִּיתְּ (י)
הִגָּלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִתְגַּלִּיתֶם
יִגָּלֶה	יִגָּלֶה	יִגָּלֶה	יִתְגַּלֶּה
תִּגָּלֶי	תִּגָּלֶי	תִּגָּלֶי	תִּתְגַּלֶּי
אִגָּלֶה	אִגָּלֶה	אִגָּלֶה	אִתְגַּלֶּה
תִּגָּלֶינָה	תִּגָּלֶינָה	תִּגָּלֶינָה	תִּתְגַּלֶּינָה
—	גָּלָה	—	הִתְגַּלָּה
—	גָּלִי	—	הִתְגַּלִּי
—	גָּלִינָה	—	הִתְגַּלִּינָה
הִגָּלָה	גָּלָה	—	הִתְגַּלָּה
הִגָּלֹתְ	גָּלֹתְ	גָּלֹתְ	הִתְגַּלֹּתְ
—	מִגָּלָה	—	מִתְגַּלָּה
מִגָּלָה	—	מִגָּלָה	—

1. The two groups of verbs of which this class was originally composed can no longer be distinguished, since the inflection is precisely the same in all cases.

2. The changes occasioned by the weak letter are as follows:—

1. Whenever, as the third radical, it would regularly close a syllable,—

a. At the end of a word it—

(a) Yields to ה as the sign of a preceding vowel:—

a. ֿ in all the perfects; e.g. נָלַח .

b. ֿ (from ֿ), in all the imperfects, and in all the participles except

I. P.; e.g. יִנְלַח .

c. ֿ (from ֿ), in all the imperatives, and in the infinitives absolute, except those of the first and second stems; e.g. הִנְלַח , נְלַח .

d. ֿ in the infinitives absolute of the first and second stems; e.g. נְלַח .

(b) Disappears before the feminine ending ת in all the infinitives const.

(c) Remains as ֿ , only in the passive participle of the first stem.

b. At the end of a penultimate syllable it quiesces with a preceding—

(a) ֿ (from ֿ), in the perfect, always of the first stem, and often of the remaining actives or reflexives; e.g. נָלִיחַ .

(b) ֿ (from ֿ), in the perfect of the passives; e.g. הִנְלִיחַ .

(c) ֿ (from ֿ), in all the imperfects and the imperatives; e.g. תִּנְלִיחַ .

2. Whenever, as the third radical, it would regularly stand the second consonant at the beginning of a syllable, it is dropped with the preceding *shewa*;—

a. Usually without compensation; e.g. נָלַי for נָלִי ; but—

b. In the third sing. fem. of the perfect, after the loss of the final radical, the feminine ending, originally ת, assumes a second feminine termination; e.g. נָלִיחַת for נָלִיחַת .

3. Nouns derived from roots with a final *Waw* or *Yodh* exhibit similar peculiarities; e.g. חֹזֶה , שָׂדֶה , גָּדִי , אֵב .

Exercises.

Read:—

גְּלִיתָ : הִגְלִיתִי : תִּתְנַגְּלִינָה : גָּלוּי : גָּלְתָה : גְּלִיתָם :
אֶנְגְּלָה : הִנְגְּלוּ : תִּנְגְּלוּ : מְנַגְּלָה : מְנַגְּלוּ : הִנְגְּלָם :
יִנְגְּלוּ : יִהְיֶה אֱלֹהֵי אֲדָנִי אֲבָרְהֶם הַקְּרָה־נָא לְפָנַי
הַיּוֹם : עֲשֵׂה־חֶסֶד עִם אֲדָנִי אֲבָרְהֶם : גַּם לְגַמְלִיךָ
אֲשָׂאב עַד אִם־כִּלּוֹ לְשִׁתֶּת : הַשְׁתַּחֲוִיתִי לַיהוָה אֲשֶׁר
הִנְחֵנִי בְּדֶרֶךְ אֲמֶת לְקַחַת אֶת־בֵּת־אֲחִי אֲדָנִי לְבָנוּ :
אוֹלֵי לֹא־תֵאבְדָה הָאִשָּׁה לְלֶכֶת אַחֲרַי אֶל־הָאָרֶץ
הַזֹּאת : רָאה רְאִינוּ כִּי־הִנֵּה יִהְיֶה עִמָּךְ : תִּנְעָרָה
טוֹבַת מִרְאֵה מְאֹד בְּתוֹלָה : תִּגְמֹאֲנִי נָא מֵעַט־מִים
מִכֶּדֶךְ : יֵצֵא יֵצֵאק לְשׁוֹחַ בְּשׂוּדָה לְפָנוֹת עָרֵב : יִהְיֶה
אֲשֶׁר־הִתְהַלַּכְתִּי לְפָנָיו יִשְׁלַח מִלְּאָכּוֹ אֶתְךָ : מָה
רְאִיתָם עָשִׂיתִי מִקְּרוֹ עֲשׂוּ כְמוֹנִי : אֶת־מִי אֶעֱלֶה לְךָ :
אֲשֶׁר יִמְצֵא אֹתוֹ יִהְיֶה־לִּי עֶבֶד : מִי לֹא־יָדַע בְּכָל־
אֲלֵה כִּי יִרְיֶהוּ עֲשֵׂתָה זֹאת : אָמַר אֲבָרְהֶם אֶל־

שָׂרָה הִנֵּה שֹׁפְחֶתְךָ בְּיַד עֲשִׂי-לָהּ הַטּוֹב בְּעֵינֶיךָ :
 יִצְחָק בָּא מִבּוֹא בָּאֵר לְחֵי רֵאִי : אִם-לִקְחָ בְּנֵי אִשָּׁה
 מִבְּנוֹת הָאָרֶץ לְמָה לִּי חַיִּים : שִׁבְנָה בָּנְתֵי לִבְנָה כִּי
 זָקַנְתִּי מִהַיּוֹת לְאִישׁ : אָמַר אֲלֵיהֶם חֵי אֲנִי אִם-לֹא
 כְּאֲשֶׁר דִּבַּרְתֶּם אֶעֱשֶׂה לָכֶם :

Write:—

Thou (F.) appearedst. He will expose. Reveal thou (F.).
 He revealed himself. They (M.) were exposed. We shall
 reveal. Appear ye (F.). Ye (F.) were exposed. Thou (M.)
 wilt reveal thyself. They (F.) will appear. Exposed.
 They revealed it (F.). By it (F.) I shall know that thou (M.)
 hast shown mercy to my master. Drink, my lord. The
 camels finished drinking (to drink). In the way hath
 Yahweh led me (to) the house of the brethren of my lord.
 He saluted with (עַל) his face to the earth before the king.
 Make (M.) for us gods, for (as for) the man who has
 brought us up we know not what has become of (been to)
 him: I have prepared a place for the camels. He said to
 his sons, Why look ye at one another?

VOCABULARY.

אַבָּהּ, *be willing, wish.*

אַחַ (אָחָה), const. אָחִי; plur.

אַחִים; const. אָחִי, M., *brother.*

אַחֹת, const. אָחוֹת; pl. (אָחִיּוֹת);
const. אָחוֹת, F., *sister.*

נָגַח, *open, reveal, go into exile*; II.
pass. of I.; III. *lead into exile*; IV.
discover, expose; V. *reveal one's self.*

הָיָה, *be, become, happen.*

חַי (חַיָּה), F. חַיָּה; plur. חַיִּים,
living, alive; fem. and plur., *life*;

חַי יְהוָה, *as the Lord liveth*, fol-
lowed by אִם when the dependent
sentence is negative, but לֹא אִם
when it is affirmative.

כָּלָה, *be done, ended, destroyed*;
IV. *finish.*

מַיִם (מֵיָה), const. מֵי or מַיִם,
M., *water.*

מֵרָא, const. מֵרָא, M., *appear-
ance, form.*

נָחָה, *lead*; III. = I.

עָלָה, *go up*; II. pass. of III.;
III. *bring up, offer.*

עָשָׂה, *do, make*; II. pass. of I.

פָּנָה, *turn*; III. = I.; IV. *remove,
prepare.*

(פָּנָה, const. פָּנִי;) plur. פָּנִים;
const. פָּנִי, M., *side, face*; לְפָנַי,
before.

קָרָה, *meet*; III. *provide.*

רָאָה, *see*; II. *be seen, appear*;
III. *show*; IV. recip. of I.

שָׂדֵה, const. שָׂדֵה; plur. שָׂדוֹת;
const. שָׂדֵי, M., *field.*

שָׁחָה, III. *bend, bow*; V. (irreg.)

הִשְׁתַּחֲוָה, *prostrate one's self.*

שָׁתָה, *drink.*

XLIV.

THE JUSSIVE AND THE COHORTATIVE.

THERE remain in Hebrew traces of two additional modes, related to both the imperfect and the imperative, called the *jussive* and the *cohortative*.

1. The jussive is the imperfect more or less modified in commands and similar expressions.

1. It occurs as a distinct form only in the active voice; chiefly in the second and third persons; when without terminations of any kind; and only when the vowel of the final syllable can be either shortened or dropped.

2. It differs from the regular imperfect, if at all, —

a. In all verbs but those ending in ה, in the change of י־ to י־, e.g. יִקְרָא and יִבְרָךְ; and ו to ו־, e.g. יִקְרָא.

b. In verbs ending in ה, in the recession of the accent to the penultima; the loss of ה with the preceding vowel, e.g. יִנָּל; and the introduction, when necessary, of a helping vowel between the first and the second radical, e.g. יִנָּל.

2. The cohortative is the imperfect more or less modified in exhortations and similar expressions.

1. It has a distinct form only in the active voice; almost solely in the first person; when without other terminations; rarely in verbs with a final א, and still less frequently in those ending in ה.

2. It differs from the imperfect, if at all, by the termination ה־ sometimes attached to imperatives, which affects a given form like other vocal terminations; e.g. אֲשַׁמְרֶהָ.

3. The negative used with the jussive and the cohortative is אֵל, though אֵל, which properly belongs to the simple verb, is sometimes employed. The distinction between the simple imperfect and the jussive or cohortative with their respective particles is that —

1. The imperfect with אֵל is peremptory, while —

2. The jussive or cohortative with אֵל is deprecatory.

The imperative in Hebrew, as in Latin, is not used with negatives.

Exercises.

Read:—

יִכְתֹּב : תִּכְתֹּב : יִשְׁלַח : יִסַּב : תִּסַּב : יִגַּשׁ :
 תּוֹשֵׁב : יִיטֵב : תִּקַּם : יִקַּם : יִבֵּן : יִמְצֵא : יִגַּל : יִנָּל :
 יִנָּל : יִתְנַל : אִכְתֹּבָה : נִשְׁלַחָה : נִסַּבָה :
 אִסַּבָה : נִגִּישָה : אוֹשִׁיבָה : נִיטִיבָה : אִקְוִמָה : נִקְוִמָה :
 נִמְצִיאָה : אִנָּלָה : אִשְׁמְרָה דְרָכַי : תִּשָּׁב הַנְּעֵרָה
 אֶתְנוּ יָמִים אוֹ עָשׂוֹר אַחַר תִּלְךְ : רַק אֶתְבְּנִי לֹא
 תִשָּׁב שְׁמָה : תְּהִי אִשָּׁה לְבֶן־אֲדֹנָי כַּאֲשֶׁר דִּבֶּר
 יְהוָה : יִירֶשׁ זֶרְעֶךָ אֶת שְׁעַר שִׁנְאָוִי : עֲתָה נִלְכָה שָׁם
 אוֹלֵי יַגִּיד לָנוּ אֶת־דִּרְכֵנוּ אֲשֶׁר־הָלַכְנוּ עָלֶיךָ : אֵל־
 תִּשָּׁם אֶת־לִבְךָ לָהֶם כִּי נִמְצָאוּ : אֵל־תִּנְדְּעֵי לְאִישׁ
 עַד כִּלְתּוֹ לֶאֱכֹל : יַעַשׂ יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר
 עָשִׂיתֶם עִמָּדֵי : בָּאוּ נִשְׁתַּחֲוּהוּ נִבְרָכָה לְפָנֵי־יְהוָה
 עֲשֵׂנוּ : נִלְכָה אַחֲרֵי אֱלֹהִים אֲשֶׁר לֹא יִדְעֵנוּ : וְתַן
 יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כַּשְׂרָה :

Write:—

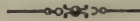
Let us send. Let her stand. Let him stay. Let me dwell. Let her understand. Let me reveal myself. Let her appear. Let it be good. Let me establish. Let her bring near. Let me speak to the king, perhaps he will do this thing. God hath placed me (for) lord over (to) all the land. Come-down (M.) to me, stay (stand) not. Let us send men before us. If it is good in thine (M.) eyes let me give to them (M.) money. Let not a man go forth from his place on that day. May Yahweh grant (place) to thee seed from this woman. Let thy servant abide instead of (under) the boy a servant to my lord. (As for) the boy, let him go up with his brethren. Let me see the face of the king.

VOCABULARY

אַחַר, *afterward.*

אֵל, *not, (Lat. ne).*

עֶשְׂוֹר, M., *decade, ten days.*



XLV.

WAW CONJUNCTIVE.

THE almost universal copulative by which both words and sentences are united is the prefix ׀, variously pointed.

1. Its usual form is ׀.

2. It often, however, becomes ך, thus giving rise to the only syllable which can begin with a vowel (III. 1); a syllable peculiar also in that it takes *methegh* only before a composite *she'wa* (V. 4, 3). The form ך occurs:

1. Before either of its cognates כ, מ, פ.
2. Before the other consonants, except gutturals and ך, where they have a simple *she'wa*.

3. It regularly receives a short vowel—

1. Before ך with a simple *she'wa*; viz., ך.
2. Before a guttural with a composite *she'wa*; viz., the vowel of the *hateph*.

4. It sometimes becomes ך immediately before the tone, especially at the end of a clause or sentence.

Exercises.

Read:—

נָתַן לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים וְשִׁפְחוֹת
וְגַמְלִים וְחֲמָרִים: בָּנָיו וּבְנֵי בָנָיו אֶתוֹ בְּנוֹתָיו וּבָנוֹת
בָּנָיו וְכָל־זָרְעוֹ הֵבִיא אֶתוֹ: לִיהוָה אֱלֹהֵיךָ הַשָּׁמַיִם
וְשָׁמַי הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: אֲשֶׁבִיעַךָ בֵּיהוָה
אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ: בָּא אֶל־הָאִישׁ וְהִנֵּה
עֹמֵד עַל־הַגְּמָלִים עַל־הָעֵין: לָמָּה תַעֲמֹד בַּחוּץ וְאָנֹכִי
בְּנִיתִי הַבַּיִת וּמְקוֹם לְגַמְלִים: הִנֵּה־רִבְקָה לְפָנֶיךָ קַח
וְלֵךְ: נִקְרָא לְנַעֲרָה וְנִשְׂאֵלָה אֶת־פִּיהָ: הַטִּי־נָא כַּדָּךְ

וַאֲשֶׁתָּהּ : אִם-לֹא תֵאָבֶה הָאִשָּׁה לְלֶכֶת אַחֲרַיָּךְ וְנִקִּיתָ
 מִשְׁבַּעְתִּי זֹאת : אֲנִי מִרְם אֲכַלָּה לְדַבֵּר אֶל-לְבִי וְהִנֵּה
 רִבְקָה יֵצֵאת וְכִדָּה עַל-שִׁכְמָהּ :
 קְרָא וְאֲנֹכִי אֵעֲנֶה אוֹ אֲדַבֵּר וְהִשִּׁיבֵנִי : תְּנֵה אֶת־
 עַל-יָדַי וְאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ :

Write: —

Yahweh, the God of the heavens, took me from the house of my father and from the land of my birth. Ribhkah had (to Ribhkah) a brother, and his name (was) Laban. They gave straw and fodder to the camels, and water to wash his feet and the feet of the men who (were) with him. Do (M.) not detain me, since (and) Yahweh hath prospered my way; send me (away) that (and) I may go to my master. If they (M.) will not give (her) to thee (M.), then (and) thou shalt be free from my oath. Before he had finished speaking (and) behold Ribhkah going forth, who was born to Bethu'el, the son of Milkah. Take (M.) your father and your families (houses) and come to me and I will give you the best of the land. He said to the messengers, Come, pray, to the house of your servant and lodge and wash your feet.

VOCABULARY.

אָב (אָבֵה), const. אָבִי; plur. אָבוֹת; const. אָבוֹת, M., <i>father</i> .	נָקִי, plur. נְקִיִּים, <i>clean, free</i> .
נָטָה, <i>stretch, spread, incline</i> ; II. pass. of I.; III. = I.	עָנָה, <i>testify, answer</i> ; II. <i>be heard, answered</i> .
נָקָה, II. <i>be clean, free</i> ; IV. <i>acquit, release</i> .	פִּיה (פִּיה), const. פִּי; plur. פִּים or פִּיּוֹת, M., <i>mouth</i> .
	שָׁמַיִם (שָׁמַיִם), const. שָׁמַיִ, M., <i>heaven</i> .



XLVI.

WAW CONSECUTIVE.

THE conjunction ׀ is often used with verbs to denote a sequence as well as a connection. It is then called *Waw consecutive*.

1. Its position is at the very beginning of the sentence which it introduces, and in immediate connection with the verb to which it belongs.

2. Its form:—

1. When prefixed to the perfect, it is ׀ or some modification of it produced by a peculiarity of the following consonant or its vocalization [XLV.].

2. When prefixed to the imperfect, it is properly ׀, e.g. וַיִּכְתֹּב; but the *daghesh* is almost always dropped before ׀, e.g. וַיִּכְתֹּב; and the vowel is lengthened before א, e.g. וַאֲכָתֵב [III. 3, 2].

3. Its effect —

1. Upon the tone and vocalization : —

a. In the perfect the accent, if regularly on the penult, is often, after *Waw* consecutive, removed to the last syllable; the one on which it previously rested is then sometimes shortened, e.g. וְכַתְּבֵתָּ.

b. In the imperfect the same forms are affected by *Waw* consecutive as admit of change for the jussive and cohortative, and in the same way, but if possible to a greater extent.

(a) In the second and third persons the accent tends to recede, causing a change in the vocalization : —

a. In verbs not ending in ה, if the penultima be a mixed syllable, the form with *Waw* consecutive is that of the corresponding jussive; e.g. וְיִכְתֹּב. If the penultima be an open syllable, the accent, except in verbs with a final א, usually recedes to it, while the vowel of the final syllable becomes short, י and ו becoming יְ and וְ, and ה and ו becoming הֶ and וֹ (ö); e.g. וְיִשָּׁב, וְיִשְׁבּ, וְיִקָּם, וְיִשָּׁב, but וְיִבֵּא.

b. In verbs with a final ה the form with *Waw* consecutive is regularly that of the corresponding jussive; e.g. וְיִנָּל, וְיִנְל.

(b) In the first person, especially in the singular, the accent seldom recedes, but, on the other hand, the ending הֶ of the cohortative is often added; e.g. וְאֶכְתֶּבְהָ.

2. Upon the sense : —

a. The perfect with *Waw* consecutive is used after the imperfect or the imperative to represent an action or state as a consequence or development of that of the leading verb, in the same sphere of time; hence the two are usually rendered by the same tense or mode.

b. The imperfect with *Waw* consecutive is related in like manner to the perfect, and conforms to it in translation.

4. Its use —

1. Is favored by the regular arrangement of the sentence, which requires that the verb be placed at the beginning. It is, therefore, usual to find a perfect followed by a series of imperfects, and an imperfect by a series of perfects, with *Waw* consecutive.

2. Is prevented by the negative particles or any other words for emphasis or any other reason placed before the verb. The ׀ then loses its influence upon the form and force of the verb, which is treated as if independent.

Exercises.

Read:—

אֶל-אֲרָצִי וְאֶל-מוֹלְדֹתַי תִּלְךָ וְלָקַחְתָּ אִשָּׁה לְבְנִי
 לְיִצְחָק׃ אֵתֵן לָךְ וְלְזֶרְעֶךָ אֶת-רִיד אֶת-כָּל-אֲרֶץ כְּנָעַן
 וְהָיִיתִי לָהֶם לְאֱלֹהִים׃ הֲלָךְ אֶל-אֲרָם גְּהָרִים אֶל-עִיר
 גְּחֹזֵר וַיִּבְרַךְ הַגְּמָלִים מִחוּץ לְעִיר׃ מִתְּרָה וּתְעַר בְּדָה
 אֶל-הַשִּׁקָּת וּתְרָץ עוֹד אֶל-הַבְּאֵר לְשֹׂאב׃ אָמְרָה
 שְׂתֵה אֲדֹנָי וּתְמַהֵר וּתְרַד בְּדָה עַל-יָדָה וּתְשַׁקְּהוּ׃
 גָּשָׂא עֵינָיו וַיֵּרָא וְהִנֵּה גְמָלִים בָּאִים׃ לָקַח אֶת-רִבְקָה
 וּתְהִי-לֹו לְאִשָּׁה׃ הוֹלִידָה בְּדָה מִעֲלִיָּה וּתְאָמַר שְׂתֵה
 וַאֲשֶׁת וְגַם הַגְּמָלִים הַשִּׁקָּתָה׃ וַאֲשֶׁאֵל אֶתָּה וַאֲמַר
 בְּתַמִּי אֵת׃ אָמַר אֲבָרְהָם שִׁים-נָא יָדְךָ תַחַת יְרֵכִי

וַיִּשְׁם הָעֶבֶד אֶת־יָדוֹ תַּחַת יַרְךְ אֲדֹנָיו: וַיְהִי כִּבְרֹאת
 אֶת־הַנָּעִים וּכְשָׁמְעוּ אֶת־דְּבָרֵי רִבְקָה וַיָּבֹאוּ אֶל־הָאִישׁ:
 הוֹצִיא הָעֶבֶד כְּלֵי־כֶסֶף וְכֹלֵי זֶהב וּבְגָדִים וַיִּתֵּן
 לְרִבְקָה וּמַגְדַּנֹּת נָתַן לְאָחִיָּה וּלְאֵמָה: וַיִּקַּד הָאִישׁ
 וַיִּשְׁתַּחוּ לַיהוָה: אֲנֹכִי אָרֶד עִמָּךְ וְאֲנֹכִי אֶעֱלֶךְ גַּם־
 עִלָּה:

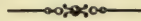
Write:—

He will send his messenger before thee (M.), and thou wilt take a wife for my son thence. Go up to my father and tell him all that ye (M.) have seen. Ribhkah arose, and her maidens, and they rode on the camels and went after the man, and the servant took Ribhkah and went. Ribhkah lifted up her eyes and saw Yishak, and dismounted from the camel, and took her (the) veil and covered herself. They ate and drank, he and the men who (were) with him, and lodged and arose in the morning, and he said, Send (M.) me to my master. And it came to pass (was) as the servant of Abraham heard their words that (and) he bowed himself to the ground to Yahweh. This (F.) was in (with) thine (M.) heart and many days thou askedst not. His brethren came and saluted him (with their) faces to the

earth. God knoweth that in the day when ye (M.) eat (of your eating) of it, then (and) your eyes will be opened and ye will be as gods knowing good and evil.

VOCABULARY.

כָּלִי (כלה), plur. כָּלִים; const.	עָרָה, II. <i>be poured out</i> ; III. and IV. <i>empty, exposed</i> ; V. <i>expose one's self</i> .
כָּלִי, M., <i>vessel</i> .	
כְּנָעַן, <i>K'ena'an (Canaan)</i> .	
כָּסָה, IV. <i>cover, conceal</i> ; V. <i>cover one's self</i> .	שָׁקָה, III. <i>give to drink, water</i> .
מְנַדְנֹת, F., <i>precious things</i> .	שִׁקְתוֹת (שָׁקָה), plur. שִׁקְתוֹת; const. שִׁקְתוֹת, F., <i>trough</i> .



XLVII.

THE VERBAL PARTICLES.

THERE are certain particles which often supply the place of the copula with or without an adverb, and in this use have a noun or a pronoun, sometimes a participle, dependent upon them. The pronoun is attached to them as a verbal suffix. Such particles are **יֵשׁ**, *is*; **אֵין**, *is not*; **אֵינָה**, *where is*; **הֵנָּה**, *here is*; and **עוֹד**, *still is*.

1. The particle **יש** is found in the following combinations, besides the construct **יש**, viz. :—

<i>Sing.</i>	2 M.	ישד	<i>Plur.</i>	2 M.	ישכם
	3 M.	ישנו		3 M.	—

2. The negative **אין**, const. **אין**, is more fully developed, being found in nearly all the suffixes of the singular :—

<i>Sing.</i>	1 C.	אינני	<i>Plur.</i>	1 C.	איננו
	2 M.	אינד		2 M.	אינכם
	2 F.	אינד		2 F.	—
	3 M.	איננו		3 M.	אינם
	3 F.	איננה		3 F.	—

3. The interrogative **איה** is found with a few suffixes :—

<i>Sing.</i>	2 M.	איכה	<i>Plur.</i>	2 M.	—
	3 M.	איו		3 M.	אים

4. The word **הן** or **הנה** takes the most of the suffixes of the singular, some of them in various forms :—

<i>Sing.</i>	1 C.	הנני, הנני, הנני	<i>Plur.</i>	1 C.	הננו, הננו, הננו
	2 M.	הנד		2 M.	הנכם
	2 F.	הנד		2 F.	—
	3 M.	הנו		3 M.	הנם

5. The particle עוֹד is also used with many of the singular suffixes.

<i>Sing.</i>	I C.	עוֹדִי, עוֹדְנִי	<i>Plur.</i>	I C.	עוֹדְנֵנוּ
	2 M.	עוֹדָךְ		2 M.	—
	2 F.	עוֹדְךָ		2 F.	—
	3 M.	עוֹדָנִי		3 M.	עוֹדָם
	3 F.	עוֹדָנָה		3 F.	—

Read:—

Exercises.

עוֹדָם: הֵנָּם: יִשְׁכֹּם: אֵינָם: יִשְׁנוּ: אֵינִי: הֵנִי: הַנְּכֹם:
 עוֹדְנָה: אֵינְנִי: עוֹדְךָ: אֵינְךָ: הֵנְךָ: אֵינְנוּ: הֵנְנִי:
 הֵנְנוּ: הֵנָּה אֲנֹכִי נֹצֵב עַל-עֵין הַמָּוִם: לְשָׂרָה אָמַר
 הֵנָּה נָתַתִּי כֶסֶף רַב לְאַחֶיךָ: הֵנָּה מִלְאָכִי יִלְךְ
 לְפָנָיו: הֵנָּכָה רָאָה בְּעֵינֶיךָ וּמִשָּׁם לֹא תֹאכַל: הֵן
 אֲדַע לֹא-יָדַע אֶתִּי מִהַבַּיִת וְכֹל אֲשֶׁר-יִשְׁלֹךְ נָתַן
 בְּיָדִי: יִשָּׂא מִצְלִיחַ אֶת-דְּרָכָיו: אָמְרוּ אֵלָיו אֵיךְ שָׂרָה
 אֲשַׁתְּךָ וַיֹּאמֶר הֵנָּה בְּאַהֲלִי: קָרָא יְהוָה אֶל-הָאִישׁ
 וַיֹּאמֶר לוֹ אֵיכָּה: לֹא-אוֹכַל עוֹד לְצֹאת וּלְבוֹא:

פנו משם האנשים וילכו אל־העיר ואבררהם
 עודנו עמד לפני יהוה: הנה עיניכם ראות ועיני אחי
 כִּי־פִי המדבר אליכם: אמרתי בלבי אין אלהים:
 אמר יצחק אל־אבררהם אביו ויאמר אבי ויאמר
 הנני בני:

Write:—

Thou (F.) art still. Behold thou (F.). Thou (M.) art not. Here I am. I am still. Thou (F.) art. She is not. Where art thou (M.)? Here he is. They (F.) are still. Ye (M.) are not. Where are they (M.)? Why saidst thou, My sister (is) she, so that (and) I took her to me for a wife? And now here is thy wife; take (her) and go. Come (behold) bless Yahweh, all (ye) servants of Yahweh standing in the house of Yahweh. Behold I send my messenger, and he shall prepare a way before thee (M.). We have (is to us) a father, an old (man). Go ye (M.) not up, for Yahweh is-not in your midst. He walked with God, and he (was) not, for God took him. Where are the men who came to thee (F.)? He said to his daughters, (and) Where is he? In all this his anger turned not (away) and his hand (was) still extended. Behold (while) thou (F.) (art) yet speaking there with the king (and) I will come after thee and confirm (fill) thy words. He (was) still there. This is none (other) but the house of God, and this the gate of heaven.

XLVIII.

INTERROGATIVE SENTENCES.

THE purely interrogative particles are the prefix **ה** and **אָן**, both of which are employed in single and double, direct and indirect questions.

1. Direct questions,—

1. When single, sometimes have no sign of interrogation, but commonly have **ה** prefixed to the first word of the sentence and variously pointed.

a. Before a consonant not a guttural, if that consonant be followed by a vowel, it is **הַ**; if not, **הֶ** with or without *daghesh forte* in the following consonant.

b. Before a guttural, if that consonant have any other vowel than **וּ** (**וֹ**), it is **הֶ**; if the guttural have this vowel, **הֻ**.

2. When double, questions usually take both particles, but sometimes **ה** is prefixed to **אָן**, or, like **אָן**, substituted for it; hence, the following peculiarities:—

אָן הַ (1)	הַ הַ (4)
אָן הַ הַ (2)	הַ הַ (5)
אָן הַ (3)	אָן אָן (6)

2. Indirect questions,—

1. When single, take either **הַ** or **אָן**.

2. When double, they have either—

אָן הַ (1)	or	הַ הַ (2)
------------------------------------	----	-----------------------------------

Read:—

Exercises.

הַיֵּשׁ בֵּית־אָבִיךָ מְקוֹם לָנוּ לָלֵיִן: הַשְּׁמֹתָ לְבָךְ
 עַל־עַבְדֵי כִי אֵין כְּמוֹהוּ בָאָרֶץ: אָמַר לָהֶם הַיְדַעְתֶּם
 אֶת־לֶבֶן בֶּן־נְחוּר וַיֹּאמְרוּ יָדַעְנוּ: הַאֵלֶךְ וְקָרָאתִי לְךָ
 אִשָּׁה מִנְּקֵת וְתִינִיךְ לְךָ אֶת־הַנָּעַר: הִהְשֵׁב אָשִׁיב
 אֶת־בְּנֶךָ אֶל־הָאָרֶץ אֲשֶׁר יֵצְאתָ מִשָּׁם: הַיֵּשׁ יְהוֹה
 בְּקִרְבָנוּ אִם־אֵין: הַלִּירְשָׁנוּ קָרָאתֶם לָנוּ הֲלֹא: הָאִישׁ
 מִשְׁתַּאֲהָ לָהּ מִחֲרִישׁ לְדַעַת קְהָצְלִיחַ יְהוֹה דְּרַכּוּ
 אִם־לֹא: לֹא יָדַעְתִּי הַשְּׁמֵר אָחִי אָנֹכִי: הֲלֹא אִם־
 תִּיטִיב שְׂאֵת: שָׁמְעוּ זֹאת הַזְּקֵנִים הַקְּהִיטָה זֹאת
 בְּיָמֵיכֶם וְאִם בְּיָמֵי אַבְוֹתֵיכֶם:

הַיְדוּעַ נָדַע כִּי יֹאמַר הוֹרִידוּ אֶת־אֲחֵיכֶם: הֲלֹא זֶה
 אֲשֶׁר יִשְׁתָּה אֲדַנִּי בּוֹ: אֲדַנִּי שְׂאֵל אֶת־עַבְדֵּי לֵאמֹר
 הַיֵּשׁ לָכֶם אֲבֹאֲחָ: הַעוֹד אֲבִי חַי:

Write:—

They said to her, Wilt thou go with this man? and she
 said, I will go. Shall we, I and thy brethren with me,

surely come to prostrate-ourselves to thee (M.) to the earth? He asked, Shall I go down after them (M.)? wilt thou give them into our hand(s)? and he answered him not on that day. Have we indeed (inf. abs.) eaten at the expense of (from) the king? Dost thou (M.) not see (art thou not seeing) what they have done in the cities? Shall we do (according to) his word or not? Why did ye (M.) tell the man whether ye had yet a brother? Am I able to bring him back again? Ask (M.) of (二) God that (and) we may know whether our way shall prosper on which we (are) going. Is this your (M.) brother, (concerning) whom ye spake to me? Is my brother still alive? Yahweh said, Shall I (part.) conceal from Abraham what I do?



XLIX.

FINAL AND CONDITIONAL SENTENCES.

THE development of the Hebrew language stopped short of the stage at which the nicest distinctions are possible, yet it is not without means of expressing some of the finer shades of the relations of purpose and condition, some examples of which have already been given.

1. There are, for example, several varieties of purpose, denoted by as many different constructions.

1. An intended result does not require an introductory particle, but the apodosis, whether affirmative or negative, is usually connected with the protasis by ך.

2. An immediate object is expressed, —

a. If affirmative, by ל with the infinitive.

b. If negative, by לֹבִלְתִי with the infinitive or the imperfect, or by מִן with the infinitive.

3. A secondary design is denoted by בְּעֵבֹר with the infinitive or the imperfect.

4. A constant purpose is expressed, —

a. If affirmative, by לְמַעַן with the infinitive or the imperfect.

b. If negative, by בְּלֹא with the imperfect.

*The imperfect, wherever used in a final sentence, often takes the jussive or the cohortative form.**

2. The same simplicity and indefiniteness of construction elsewhere seen is found also in conditional constructions. Often, however, אִם and לוֹ introduce the protasis, to which the apodosis is then attached by ך. The character of the condition is sometimes indicated by the forms of the verbs employed, but it must often be determined by the context.

1. When the supposition is regarded as a reality, the form of the verb is determined by general considerations. Since, however, in most conditional sentences the supposition relates to something not yet accomplished, the imperfect is naturally the most common form of the verb in such cases.

2. When the supposition is regarded as a mere possibility, the imperfect is used in both members.

* For a fuller discussion of constructions denoting purpose, see the author's *Final Constructions of Biblical Hebrew*, Leipzig, 1879.

3. When the supposition is regarded as an impossibility, the perfect is the prevailing tense.

*The imperfect in conditional as well as final constructions often takes the jussive or cohortative form.**

Read:—

Exercises.

הוֹרִידוּהוּ אֵלַי וְאֲשִׁימָה עֵינַי עָלָיו: מַיִם בְּכַסֶּף
 תִּתֶּן-לִי וְשִׁתִּיתִי: מִי יַעֲלֶה-לָנוּ הַשָּׁמַיְמָה וַיִּקְחֶהָ לָנוּ
 וַיִּשְׁמַעֵנוּ אֶתְּהָ וְנַעֲשֶׂנָּה: אֶל-בְּנֵי אֶל-נָא נִלְךְ כָּלְנוּ וְלֹא
 נִכְבֵּד עָלֶיךָ: שָׁלַח הַמֶּלֶךְ לְנַחֲמוּ בְיַד עֲבָדָיו אֶל-
 אָבִיו: וַיִּקְמוּ וְזָקְנֵי בֵיתוֹ עָלָיו לְהַקְוֹמוֹ מִן-הָאָרֶץ וְלֹא
 אָבָה: בְּעֵבֹר סָבַב אֶת-פְּנֵי הַדָּבָר עָשָׂה עֲבָדָךְ אֶת-
 הַדָּבָר הַזֶּה: אֲמַרְיֵנָא אַחֲתִי אֵאת לְמַעַן יֵיטֵב-לִי
 בְּעֵבֹרְךָ: לֹא-שָׁמַע כִּי מִהֶאֱלֹהִים הוּא לְמַעַן תִּתֶּם
 בְּיַד: לֹא אַעֲלֶה בְּקִרְבּוֹ בְּיַד-אֶכְלָךְ † בְּדָרְךָ:
 מִצָּא אִשָּׁה מִצָּא טוֹב: וַיֵּשׁ יְהוֹנָה עִמָּנוּ וְלָמָּה
 מִצָּאתָנוּ כָּל-זֹאת: אִם-טוֹב בְּעֵינֶיךָ לָבוֹא אֵתִי בֹא

* For further details concerning conditional sentences, see the *Journal of the Society of Biblical Literature and Exegesis* for 1882.

† For אֶכְלָךְ.

וְאָשִׁים אֶת־עֵינֵי עֲלֶיךָ : אִם תִּהְיוּ כְּמֵנו וְנָתַנו אֶת־
בְּנֵיתֵנו לָכֶם וְאֶת־בָּנֹתֵיכֶם נִקַּח לָנוּ :

וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ אִם־תִּתֶן־לִי
אֶת־כָּל־אֲשֶׁר־לְךָ לֹא אֲבֹא עִמָּךְ : וְאֲכַלְתִּי מִמֵּנו
הַיּוֹם הַזֶּה יֵיטֵב בְּעֵינֵי יְהוָה : לֹלֵא דְבַרְתָּ כִּי אֲזִי מֵהַבְּקָר
עָלִינוּ אִישׁ מֵאַחֲרֵי אַחִיו : אֲבִי דָבָר גְּדוֹל הָאִישׁ דָּבָר
אֵלֶיךָ הֲלֹא תַעֲשֶׂה :

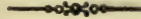
Write:—

Let (m.) me go, that I may return to my brethren. Return, pray, each one from his evil way, that ye (m.) may (and) dwell in the land which Yahweh gave to you and to your fathers. The king left some of (from) his women to watch the house. She came to the king to speak to him concerning (עַל) her son; and he arose to meet her and saluted her. Honor thy (m.) father and thy mother, in order that it may be well with thee. Do that which is (the) good in the eyes of Yahweh, in order that it may be well with thee (m.), and thou mayst come and take possession of the good land which Yahweh gave to thy fathers. Take heed to thyself (m.) lest thou speak with him good or evil. Place (give) (m.) him in

(on) my hands, and I will return him to thee. If thou (M.) will give to me seed, then (and) will I give him to Yahweh all his days. If they (M.) should go up to the heavens, thence would I bring them down. If I had seen evil in my heart, the Lord would not hear me.

VOCABULARY.

בְּלִית (destruction); בְּלִיתִי, not; לְבִלְתִּי, not to.	מֵעַן (response); לְמַעַן, for the sake of.
לִי, if, in suppositions contrary to reality; לֹא־לִי, if not.	עָבַר (passage); בְּעֵינַי, with an eye to.



L.

THE NUMERALS.

THE Hebrew language has distinct forms only for the cardinals and some of the ordinals.

1. The cardinals—

1. Are expressed as follows:—

a. By the letters of the alphabet: 1 to 10 by א to י; 11 to 19 by י with one of those used for units (except that טו instead of יד, the first two letters of the unpronounceable name, stand for 15); 20 to 90 by כ to צ; 100 to 900 by ק to ת and the finals in their order, or the first four with their combinations; 1000 and upward by ש, etc.

b. By words : —

1 to 10.

		<i>With Masculines.</i>		<i>With Feminines.</i>	
		ABS.	CONST.	ABS.	CONST.
1	. .	אַחַד	אַחַד	אַחַת	אַחַת
2	. .	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
3	. .	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	. .	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	. .	חֲמִשָּׁה	חֲמִשֶּׁת	חֲמִשׁ	חֲמִשׁ
6	. .	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	. .	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8	. .	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה
9	. .	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע
10	. .	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרֵה	עֶשְׂרֵה

11 to 19.

		<i>With Masculines.</i>	<i>With Feminines.</i>
11	. .	{ אחד עָשָׂר	אחת עָשְׂרֵה
		{ עֶשְׂתַּי עָשָׂר	עֶשְׂתַּי עָשְׂרֵה
12	. .	{ שְׁנַיִם עָשָׂר	שְׁתַּיִם עָשְׂרֵה
		{ שְׁנַיִ עָשָׂר	שְׁתַּי עָשְׂרֵה

With Masculines.

With Feminines.

13 . . .	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
14 . . .	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה

etc.

20 to 99.

20 . . .	עָשָׂרִים	60 . . .	שִׁשִּׁים
30 . . .	שְׁלֹשִׁים	70 . . .	שִׁבְעִים
40 . . .	אַרְבָּעִים	80 . . .	שְׁמֹנִים
50 . . .	חֲמִשִּׁים	90 . . .	תִּשְׁעִים
25 . . .	חֲמִשָּׁה וְעָשָׂרִים	or	עָשָׂרִים וְחֲמִשָּׁה

etc.

100 and upward.

100	מֵאָה, const.	מֵאָת, F.	2,000	אַלְפִים.
200	(מֵאָתִים)		3,000	שְׁלֹשָׁת אֲלָפִים, etc.
300	שְׁלֹשׁ מֵאוֹת, etc.		10,000	רִבְבָּה.
1,000	אַלְפָּה.		150	חֲמִשִּׁים וּמֵאָה.
175	מֵאָה שִׁבְעִים וְחֲמִשָּׁה or חֲמִשָּׁה וּשְׁבַעִים וּמֵאָה			
1,575	{ אַלְפָּה חֲמִשָּׁה וּשְׁבַעִים וְחֲמִשׁ מֵאוֹת וְאַלְפָּה or אַלְפָּה חֲמִשׁ מֵאוֹת שִׁבְעִים וְחֲמִשָּׁה			

2. Are construed as follows:—

a. The character of the numerals differs in that the first, אָחַד, is an adjective, while the rest are nouns.

b. The position—

(*a*) Of the adjective, אָחַד, is after its noun.

(*b*) Of the rest is—

a. Regularly (compounds sometimes in parts) before the nouns to which they belong. The nouns themselves are then plural, seldom singular, with numbers from 2 to 19; singular, seldom plural, with larger ones.

b. Sometimes after the nouns, while the nouns themselves are plural.

c. The gender—

(*a*) Of 1 and 2, whether alone or in composition, agrees with that of the nouns to which they belong.

(*b*) The gender of 3 to 10 always disagrees with that of their nouns.

(*c*) The rest are not affected by the gender of their nouns.

d. Their relation:—

(*a*) When they precede their nouns, those which have both forms may be either in the construct or absolute state.

(*b*) When they follow, they are, as appositives, necessarily in the absolute state.

2. The ordinals have distinct forms only from 1 to 10; viz.—

1" . . . ראשון	4" . . . רביעי	7" . . . שביעי
2" . . . שני	5" . . . חמישי, ישי	8" . . . שמיני
3" . . . שלישי	6" . . . ששי	9" . . . תשיעי
10" . . . עשירי		

1. The ordinals proper are all adjectives, —

a. Formed, except the first (which comes from ראש, *head*), from the corresponding cardinals by the addition of י and the insertion, if a similar one be not already there, of the same sound between the last two radicals.

b. Capable of receiving a feminine termination: the first, ה; the rest, ת.

2. The cardinals are used for ordinals above 10.

Exercises.

Read:—

שֵׁשֶׁת: עֶשֶׂר: תְּשַׁעַת: שְׁמֹנֶה: שִׁבְעֵ: שְׁלֹשׁ:
 אַרְבָּעָה: חֲמִשָּׁת: אַחַת: עֶשְׂתֵי עֶשֶׂר: שְׁלֹשׁ:
 עֶשְׂרֵה: תְּשַׁעָה עֶשֶׂר: שְׁמֹנֶה עֶשְׂרֵה: שָׁשָׁה:
 עֶשֶׂר: עֶשְׂרִים: חֲמִשִּׁים: מְאֹתִים: אַרְבַּע מֵאוֹת:
 אֶלֶף: שִׁבְעַת אֲלָפִים: לְקַח הָעֶבֶד עֶשְׂרֵה גְמָלִים
 מִגְּמָלֵי אֲדֹנָיו וַיִּלְד: אַתֶּם יִדְעֶתֶם כִּי שְׁנַיִם יִלְדָה-לִּי
 אִשְׁתִּי: נָתַן לָהּ אֵת שִׁבְעֵ הַנְּעֻרוֹת הַרְאִיֹוֹת לְתַת-לָּהּ
 מִבֵּית הַמֶּלֶךְ: שְׁנַיִם-עֶשֶׂר אֲנָחְנוּ אַחִים בְּנֵי אָבִינוּ:
 מִה־טוֹב לָכֶם הַמְּשַׁל בְּכֶם שִׁבְעִים אִישׁ אִם-מְשַׁל
 בְּכֶם אִישׁ אֶחָד: הִיָּה לוֹ אַרְבָּעָה עֶשֶׂר אֶלֶף צֹאן
 וְשֵׁשֶׁת אֲלָפִים גְּמָלִים: בָּאנוּ אֶל-אֶחָד וְגַם הִלְךְ

לְקַרְאֲתָךְ וְאַרְבַּע־מֵאוֹת אִישׁ עִמּוֹ: וַיְהִי בַיּוֹם הַשְּׁלִישִׁי
 לְלִדְתִּי וּתְלִד נְסִיחָאֲשֶׁה הַזֹּאת:

אֶחָתָנוּ אַתְּ הִי לְאַלְפֵי רַבְבָּה: כְּאַלְפִים אִישׁ אֹו
 כְּשִׁלְשַׁת אַלְפִים אִישׁ יַעֲלוּ: נִשְׂא אֲבָרְהָם אֶת עֵינָיו
 וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹעְבִים עִלָּיו: רָאָה נִתְתִּי
 בַּיּוֹם אֶת־הָעִיר וּסְבַתָּם אֶתָּה שֶׁשֶׁת יָמִים:

Write:—

Three (masc. abs.). Nine (fem. const.). One (masc. const.). Five (masc. abs.). Seven (masc. const.). Two (fem. abs.). Eight (fem. const.). Six (masc. abs.). Ten (masc. const.). Four (fem. const.). Twelve (M.). Fifteen (F.). Seventeen (M.). Fourteen (F.). Thirty. Sixty. Ninety. Eighty. A hundred. Six hundred. Two thousand. Ten thousand. There were born to him seven sons and three daughters. He had fifteen sons and twenty servants. We (for our part) will give to thee eleven hundred (pieces of) silver. And the evening and the morning were (was) the fifth day. They found among (from) the inhabitants of the city four hundred maidens, virgins. And all those (who) fell on that day, man and woman (from — to), were twelve thousand. Send (M.) one of (from) you and let him bring (take) your brother. Then (there) came two women to the king and stood before him.

APPENDIX.



THE PROSE ACCENTS.

THE general character of the accents has already [V. 3] been described, and several of the more important have occurred in the lessons. Before undertaking to read connected passages from the Old Testament it will be best to become familiar with the forms and values of all the accents used in prose. Those peculiar to poetry may still be neglected.

1. As has already been indicated, the accents are of two kinds, whose names indicate the purposes which they serve.

1. The *disjunctives* mark the close of a verse, or one of the parts more or less minute into which every verse is divided. They have the following forms and names : —

SIGNS.	NAMES.	SIGNS.	NAMES.
—	sīllûḳ	—	tîphhâ
— [^]	ăthnāh	—	t ^e bhîr
— [^]	s ^e ghôltâ	—	păshṭâ
— [^]	shălshĕlĕth with p ^e sîḳ	—	y ^e thîbh
—	zākĕph kâtôn	—	zărḳâ
—	zākĕph gădhôl	—	gĕrĕsh
—	r ^e bhî ^a	—	g ^e răshăyîm
—	pāzĕr	—	t ^e lîshâ gh ^e dhôlâ
—	ḳărnĕ phārâ	—	l ^e ghărmĕ

2. The *conjunctives* show that the words with which they are used belong to the part of a verse closed by the next following disjunctive. They have the following forms and names : —

SIGNS.	NAMES.	SIGNS.	NAMES.
— J	mêr ^e khâ	— <	măhpākḥ
— u	mêr ^e khâ kh ^e phûlâ	— r	kădhmâ
— J	mûnāḥ	— q	t ^e lîshâ k ^e ṭānnâ
— s	dărgâ	— v	yĕrăḥ bĕn-yômô

2. Some of the accents, as already indicated, are placed above and others below the words to which they belong. There is a further difference among them in respect to position.

1. Most of them are placed over or under the first consonant of the accented syllable.

2. The disjunctives *yethibh* and *telisha ghedhola* are placed, the former under, the latter over, the right of the first letter of the word.

3. The disjunctives *segholta*, *pashṭa*, and *zarṭa*, and the conjunctive *telisha ketanna* are placed over the left of the last letter of the word.

In the case of these last two classes a second sign like that belonging to the word is often placed over the first consonant of the accented syllable.

3. The order of the accents is a matter of interest and importance. It is determined, in the case of the disjunctives, by their relative strength; and, in that of the conjunctives, by their affinities. To explain their complex relations and the resulting combinations would require a volume. It will serve the present purpose to present in tabular form the substance of such a volume,* with the explanations necessary to an adequate idea of the subject as a whole.

* *A Treatise on the Accentuation of the Twenty-one so-called Prose Books of the Old Testament.* By William Wickes. Oxford, 1887.

1. The disjunctives are employed to mark the divisions in the Hebrew text, generally corresponding to the natural pauses, produced by a succession of major and minor dichotomies.

a. The *major dichotomy* is the principal division in the whole clause governed by a given disjunctive. The following table shows how the lesser disjunctives are used in the various cases that arise in the process of division.

THE MAJOR DICHOTOMY.

FINAL.	FIRST WORD.	SECOND WORD.	THIRD WORD.	FOURTH WORD.	FIFTH WORD.	SIXTH WORD.
—	— (—)	— (—) (—)	— (—)	— (—)	—	—
—	— (—)	— (—)	— (—) (—)	— (—)	— (—)	— (—)
—	—	— (—)	— (—)	—	—	
—	—	— (—)	— (—)	—	—	
—	—	— (—)	—	—		
—	—	— (—)	— (—)	— (—) (—)	— (—) (—)	— (—)
—	—	— (—)	— (—) (—)	— (—) (—)	— (—) (—)	—
—	—	— (—) (—)	—	—		

The explanation is simple. In *silluk's* clause—the whole verse—the major dichotomy, if on the word preceding the last, is marked by *tiphha*, but sometimes by *athnah*: if on the second, by *athnah*, but some-

times by *ṭiphḥa*, or *zaḳeḫ ḳaṭon*, etc.; *athnah* being the most frequent divider, especially at some distance from the end of the verse. In the first half of the verse, regularly closed by *athnah*, the major dichotomy, if on the next to the last word, is marked by *ṭiphḥa*, but sometimes by *zaḳeḫ ḳaṭon*, etc.*

b. The *minor dichotomy* is the principal division between the major and the end of the clause. There may be several minors. The second is then marked by the largest disjunctive between the first and the end of the clause, etc. The second table shows which of the disjunctives is employed in any given case.

THE MINOR DICHOTOMY.

FINAL.	FIRST WORD.	SECOND WORD.	THIRD WORD.	FOURTH WORD.	FIFTH WORD.
—	—	— (—)	—	—	—
—	—	— (—)	—	—	—
—	—	— (—)	— (—)	— (—)	— (—)
—	—	—	— (—)	— (—) (—)	— (—) (—)
—	—	—	— (—)	— (—) (—)	— (—) (—)
—	—	— (—)	— (—) (—)	— (—) (—)	— (—)
—	—	— (—)	— (—) (—)	— (—)	—
—		— (—)	— (—) (—)	— (—)	—

* When *segholta* and *zaḳeḫ ḳaṭon* would come on the first word of the clause, the former gives place to *shalsheth*, and the latter to *zaḳeḫ gadhol*.

This table is on the same plan as the first, and is to be used in the same way. The similarity between the two arises from the fact that the minor dichotomy in a longer clause is generally marked by the same accent as the major in a shorter one, when the two come at an equal distance from the end.

Each of the lesser clauses produced by the application of this table, if long enough, may have its own major and minor, or more than one, marked by the proper disjunctives.

2. The conjunctives, also, are distributed according to an intelligible system. Which of them shall be used in any given case depends upon the number of words in the phrase to be punctuated and the disjunctive with which it closes. The third table (page 166) enumerates the disjunctives that take conjunctives in their order, and the conjunctives which belong to them.

This table indicates the combinations possible. As a matter of fact, a given disjunctive may have fewer conjunctives than are here assigned to it, or stand entirely without them. If, however, it has any, it will have those here assigned to it, and take them in the order in which they are arranged.

The circumstances controlling the choice between two accents, in this as in the preceding tables, must be learned from Wickes's excellent work or from personal observation and induction.*

* The best way to become familiar with the accents in their various combinations is to read their names as they appear in the Hebrew Bible, giving the rising inflection to those of the conjunctives and letting the voice fall wherever a disjunctive occurs.

PART SECOND.



READINGS, WITH NOTES AND VOCABULARIES.

THE STORY OF REBECCA.

GEN. XXIV.

1 וְאֶבְרָהָם וְקָן בָּא בְיָמַיִם וַיְהִינָה בְרֵךְ אֶת־אֶבְרָהָם בְּכָל־
 2 וַיֹּאמֶר אֶבְרָהָם אֶל־עַבְדּוֹ וְקָן בֵּיתוֹ הַמְשַׁל בְּכָל־אֲשֶׁר־לוֹ
 3 שְׂיָיִם־נָא יִדְּךָ תַּחַת יָרְכִי׃ וְאִשְׁבִּיעֶךָ בַּיהוָה אֱלֹהֵי הַשָּׁמַיִם
 4 וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי
 5 אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבָּן׃ כִּי אֶל־אֶרֶצִי וְאֶל־מִוְלַדְתִּי תִלְךָ
 6 וְלִקְחַת אִשָּׁה לְבָנִי לְיִצְחָק׃ וַיֹּאמֶר אֵלָיו הֲעֹבֵד אוֹלֵי לֹא־
 7 תֵּאבְדָה הָאִשָּׁה לְלֶכֶת אַחֲרַי אֶל־הָאָרֶץ הַזֹּאת הֲהִשָּׁב אָשִׁיב
 8 אֶת־בְּנִי אֶל־הָאָרֶץ אֲשֶׁר־יָצֵאתָ מִשָּׁם׃ וַיֹּאמֶר אֵלָיו
 9 אֶבְרָהָם הֲשָׁמַר לְךָ פְּדוּתָשִׁיב אֶת־בְּנִי שָׁמָּה׃ וַיְהִי וְאֱלֹהֵי
 10 הַשָּׁמַיִם אֲשֶׁר לְקַחְנִי מִבֵּית אָבִי וּמֵאָרֶץ מִוְלַדְתִּי וְאֲשֶׁר
 11 דִּבַּר־לִי וְאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזָרְעֶךָ אֶתֵּן אֶת־הָאָרֶץ
 12 הַזֹּאת הוּא יִשְׁלַח מִלְּאָכֹוּ לְפָנֶיךָ וְלִקְחַת אִשָּׁה לְבָנִי מִשָּׁם׃
 13 וְאִם־לֹא תֵּאבְדָה הָאִשָּׁה לְלֶכֶת אַחֲרֶיךָ וְנִקְיַת מִשְׁבַּעְתִּי
 14 וְאֵת רַב אֶת־בְּנִי לֹא תִשָּׁב שָׁמָּה׃ וַיִּגַּשׁ הָעֹבֵד אֶת־יְהוָה
 15 תַּחַת יָרֵךְ אֶבְרָהָם אֶרְלֵגּוֹ וַיִּשְׁבַּע לוֹ עַל הַדָּבָר תְּנֹה׃ וַיִּקַּח

הָעֶבֶד עֲשָׂרָה גַמְלִים מִגְּמָלֵי אֲדֹנָיו וַיִּלְךְ וְכָל־טוֹב אֲדֹנָיו
 בָּיָדוֹ וַיָּקָם וַיִּלְךְ אֶל־אָרָם נְהָרִים אֶל־עִיר נְחוּר; וַיְבָרֶךְ
 11 הַגַּמְלִים מִחוּץ לָעִיר אֶל־בְּאֵר הַמַּיִם לָעֵת עָרֵב לָעֵת צֵאת
 הַשָּׂאֵבֶת; וַיֹּאמֶר וַיְהִי אֱלֹהֵי אֲדֹנָי אֲבָרְהָם הַקְּרָה־נָּא
 12 לְפָנַי הַיּוֹם וַעֲשֵׂה־חֶסֶד עִם אֲדֹנָי אֲבָרְהָם; הִנֵּה אֲנִכִּי נֹצֵב
 13 עַל־עֵינַי הַמַּיִם וּבְנוֹת אֲנָשֵׁי הָעִיר יֵצְאוּ לְשָׂאֵב מַיִם; וְהָיָה
 14 הַנֶּעֱרָ אֲשֶׁר אָמַר אֵלָיָהּ הַטִּי־נָא כַּדָּךְ וְאִשְׁתָּה וְאִמְרָה
 שְׂתָה וְגַם־גַּמְלֵיךְ אִשְׁקָה אֵתְּהָ הַכַּחֲתָ לְעַבְדְּךָ לְיִצְחָק
 15 וּבָה אֲדַע כִּי־עָשִׂיתָ חֶסֶד עִם־אֲדֹנָי; וַיְהִי־הוּא טָרֵם כִּלְהָ
 לְדַבֵּר וְהִנֵּה רַבְּקָה יֹצֵאת אֲשֶׁר יִלְדָה לְבֵתוֹאֵל בֶּן־מִלְכָּה
 16 אִשְׁתֵּי נְחוּר אֲחֵי אֲבָרְהָם וּכְדָה עַל־שִׁכְמָהּ; וְהַנֶּעֱרָ טַבַּת
 מִרְּאֵה מְאֹד בְּתוּלָה וְאִישׁ לֹא יִדְעָה וַתֵּרֵד הָעֵינָה וַתַּמְלֵא
 17 כְּדָה וַתַּעַל; וַיִּרֶץ הָעֶבֶד לִקְרֹאתָהּ וַיֹּאמֶר הַגְּמִיאֵנִי נָא
 18 מִעַט־מַיִם מִבְּכַדְךָ; וַתֹּאמֶר שְׂתָה אֲדֹנָי וַתַּמְהֹר וַתֵּרֵד כְּדָה
 19 עַל־יָדָהּ וַתִּשְׁקֶהוּ; וַתִּכַּל לְהַשְׁקֵתוֹ וַתֹּאמֶר גַּם לְגַמְלֵיךְ
 20 אֲשָׂאֵב עַד אִם־כָּלוּ לְשֵׁתָת; וַתַּמְהֹר וַתַּעַר כְּדָה אֶל־
 הַשְּׂקָת וַתִּרְץ עוֹד אֶל־הַבְּאֵר לְשָׂאֵב וַתִּשְׂאֵב לְכָל־
 21 גַּמְלָיו; וְהָאִישׁ מִשְׁתַּאֵה לָּהּ מִחֵרִישׁ לְדַעַת הַהֲצִלִּית יְהוָה

22 דָּרְכוּ אִם־לֹא: וַיְהִי כַּאֲשֶׁר כָּלוּ הַגַּמְלִים לַשָּׂתוֹת וַיִּקַּח
 הָאִישׁ גֶּנֶם זָהָב בַּקַּע מִשְׁקָלוֹ וּשְׁנֵי צְמִידִים עַל־יָדָיָהּ
 23 עֲשָׂרָה זָהָב מִשְׁקָלָם: וַיֹּאמֶר בַּת־מִי אֵת הַגִּידִי נָא לִי
 24 הַיּוֹשֵׁב בֵּית־אָבִיךָ מִקּוֹם לָנוּ לָלוּן: וַתֹּאמֶר אֵלָיו בַּת־
 25 בְּתוּאֵל אֲנֹכִי בְּדַמְלָהָ אֲשֶׁר יִלְדָה לְנָחוֹר: וַתֹּאמֶר
 26 אֵלָיו גַּם־תָּבֵן גַּם־מִסְפּוֹא רַב עִמָּנוּ גַם־מִקּוֹם לָלוּן: וַיִּקַּד
 27 הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה: וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי
 אֲבֹרָהֶם אֲשֶׁר לֹא־עָזַב חֲסֵדוֹ וְאַמְתּוֹ מֵעַם אֲדֹנָי אֲנֹכִי
 28 בְּדַרְדָּרָי נִתְּנִי יְהוָה בֵּית אֲתִי אֲדֹנָי: וַתִּרְץ הַנַּעֲרָ וַתֵּגֵד לְבֵית
 29 אִמָּהּ בְּדַבְרֵים הָאֵלֶּה: וּלְרַבְּקָה אָח וּשְׁמוֹ לָבָן וַיִּרֶץ לָבָן
 30 אֶל־הָאִישׁ הַחֹזֵף אֶל־הָעֵינַן: וַיְהִי וַבְּרֹאת אֶת־הַנָּעִם וְאֶת־
 הַצְּמִדִּים עַל־יְדָי אֲחֹתוֹ וּכְשָׁמְעוּ אֶת־דְּבָרֵי רַבְּקָה אֲחֹתוֹ
 לֵאמֹר כֹּה־דָבָר אֵלַי הָאִישׁ וַיָּבֵא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־
 31 הַגַּמְלִים עַל־הָעֵינַן: וַיֹּאמֶר בּוֹא בְרוּךְ יְהוָה לָמָּה תִּעְמַל
 32 בַּחֹזֶן וְאֲנֹכִי פָנִיתִי הַבֵּית וּמִקּוֹם לְגַמְלִים: וַיָּבֵא הָאִישׁ
 הַבֵּיתָה וַיִּפְתַּח הַגַּמְלִים וַיִּתֵּן תָּבֵן וּמִסְפּוֹא לְגַמְלִים וּמַיִם
 33 לְרַחֵץ רַגְלָיו וּרְגְלֵי הָאֲנָשִׁים אֲשֶׁר אִתּוֹ: וַיִּישָׂם לְפָנָיו
 לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אִם־דַּבַּרְתִּי דְּבָרֵי וַיֹּאמֶר דְּבַר:

34 וַיֹּאמֶר עֲבַד אֲבֹרָהֶם אָנֹכִי׃ וַיְהִיָּה בְרִדְךָ אֶת־אֲדֹנָי מֵאֵד
 35 וַיִּגְדֵּל וַיִּתְדַלֵּו צֹאן וּבְקָר וּכְסֵף וְנֹהֵב וַעֲבָדִם וּשְׂפָחֹת
 36 וְגַמְלִים וְחֻמְרִים׃ וַתֵּלֶד שָׂרָה אִשְׁתְּ אֲדֹנָי בֶּן לְאֲדֹנָי אַחֲרָי
 37 וּקְנָתָהּ וַיִּתְּנֵהָ לָּו׃ וַיִּשְׁבַּעֲנִי אֲדֹנָי לֵאמֹר
 38 לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יֹשֵׁב
 38 בְּאֶרֶצוֹ׃ אִם־לֹא אֶל־בֵּית־אָבִי תֵלֶךְ וְאֶל־מִשְׁפַּחְתִּי
 39 וְלִקְחָתָּ אִשָּׁה לְבָנִי׃ וַיֹּאמֶר אֶל־אֲדֹנָי אֵלָי לֹא־תֵלֶךְ
 40 הָאִשָּׁה אַחֲרָי׃ וַיֹּאמֶר אֵלָי יְהוָה אֲשֶׁר הִתְהַלַּכְתִּי לְפָנָיו
 41 יִשְׁלַח מַלְאָכָו אִתְּךָ וְהִצְלִיחַ דְּרָכְךָ וְלִקְחָתָּ אִשָּׁה לְבָנִי
 41 מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי׃ אִזּוֹ תִּנְקַח מֵאֵלְתַּי כִּי תָבוֹא אֶל־
 42 מִשְׁפַּחְתִּי וְאִם־לֹא יִתְּנֵנוּ לְךָ וְהִגִּיתָ נְקִי מֵאֵלְתַּי׃ וְאַבְרָא
 42 הַיּוֹם אֶל־הָעֵינָן וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲדֹנָי אֲבֹרָהֶם אִם־יִשְׁדָּ-
 43 נָא מִצְּלִיחַ דְּרָכָי אֲשֶׁר אָנֹכִי הֹלֵךְ עָלֶיךָ׃ הִנֵּה אָנֹכִי נֹצֵב
 43 עַל־עֵינַי הַמָּיִם וְהִנֵּה הָעֵלְמָה הִי־צֹאת לִשְׂאֵב וְאִמְרָתִי אֵלֶיךָ
 44 הַשְׁקִינִינָא מַעֲטָמִים מִכַּדָּךְ׃ וְאִמְרָה אֵלָי גַּם־אֶתָּה
 44 שְׂתֵה וְגַם לְגַמְלִיךָ אֲשַׂאֵב הוּא הָאִשָּׁה אֲשֶׁר־הִכִּיתִּי
 45 יְהוָה לְבֶן־אֲדֹנָי׃ אֲנִי טָרַם אֲכַלֶּה לְדַבָּר אֶל־לִבִּי וְהִנֵּה
 45 רִבְקָה יֹצֵאת וְכֹבֵדָה עַל־שִׁכְמָהּ וַתֵּרַד הָעֵינָה וַתִּשְׂאֵב
 46 וַיֹּאמֶר אֵלֶיךָ הַשְׁקִינִי נָא׃ וַתִּמְהַר וַתֹּרַד כַּדָּה מֵעָלֶיךָ

ותאמר שתה וגם גמליך אשקה ואשת וגם הנמלים
 47 השקתה: ואשאל אתה ואמר בתמי את ותאמר בת-
 בתואל בן-נחור אשר ילדה-לו מלכה ואשם הנזם על-
 48 אפה והצמידים על-ידיה: ואקד ואשתתנה ליהנה
 ואברך את-יהנה אלהי אדני אברהם אשר הנחלי בך
 49 אמת לקחת את-בת-אחי אדני לבנו: ועתה אם-ישכם
 עשיתם חסד ואמת את-אדני הנידו לי ואם-לא הנידו לי
 50 ואפנה על-ימין או על-שמאל: ויען לבן ובתואל ויאמרו
 מיהנה יצא הדבר לא נוכל דבר אליך רע או-טוב:
 51 הנזהר בקה לפניך קח ולך ותהי אשה לבן-אדניך
 52 כאשר דבר יהנה: ויהי כאשר שמע עבד אברהם את-
 53 דבריהם וישתחו ארצה ליהנה: ויצא העבד כלי-לסף
 וכלי זהב ובגדים ויתן לרבקה ומנדנת נתן לאחיה
 54 ולאמה: ויאכלו וישתו הוא והאנשים אשר-עמו וילינו
 55 ויקומו בפקר ויאמר שלחני לאדני: ויאמר אחיה ואמה
 56 תשב הנער אתנו ימים או עשור אחר תלך: ויאמר
 אלהם אל-תאחרו אתי ויהנה הצלים דרכי שלחוני
 57 ואלכה לאדני: ויאמרו נקרא לנער ונשאלה את-פיה:

58 וַיִּקְרָאוּ לְרֵבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתִלְכִי עִם־הָאִישׁ הַזֶּה
 59 וַתֹּאמֶר אֵלֶיךָ: וַיִּשְׁלְחוּ אֶת־רֵבְקָה אַחֲתָם וְאֶת־מִנְקֻתָּהּ
 60 וְאֶת־עֶבֶד אַבְרָהָם וְאֶת־אֲנָשָׁיו: וַיִּבְרְכוּ אֶת־רֵבְקָה
 וַיֹּאמְרוּ לָהּ אַחֲתֵנוּ אַתְּ הִנִּי לְאֵלֶפֶי רֵבְקָה וַיִּיבֶשׂ וַרְעִיךְ
 61 אֶת־שַׁעַר שְׁנָאוֹי: וַתָּקֶם רֵבְקָה וַנְּעַרְתִּיהָ וַתַּרְפְּבֶנָּה עַל־
 הַגְּמָלִים וַתִּלְכְּנָה אַחֲרֵי הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת־רֵבְקָה
 62 וַיֵּלֶךְ: וַיִּצְחָק בָּא מְבֹוא בְּאֵר לְחֵי רְאִי וְהוּא יוֹשֵׁב בְּאֵרֶץ
 63 הַנָּגֶב: וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂדֵה לַפְּנֹת עָרֵב וַיִּשָּׂא עֵינָיו
 64 וַיֵּרָא וְהִנֵּה גְמָלִים בָּאִים: וַתִּשָּׂא רֵבְקָה אֶת־עֵינֶיהָ וַתִּרְאֵ
 65 אֶת־יִצְחָק וַתִּפֹּל מֵעַל הַגְּמֹל: וַתֹּאמֶר אֵלֶיהָ־עֶבֶד מִי־הָאִישׁ
 הַלְּזֹה הַהֵלֶךְ בְּשָׂדֵה לְקִרְאתֵנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנָי
 66 וַתִּקַּח הַצְּעִירָה וַתַּתְּכֶם: וַיִּסַּר הָעֶבֶד לְיִצְחָק אֶת־כָּל־
 67 הַדְּבָרִים אֲשֶׁר עָשָׂה: וַיִּבְאַהּ יִצְחָק הָאֵהֱלֵה שָׂרָה אִמּוֹ
 וַיִּקַּח אֶת־רֵבְקָה וַתְּהִי־לּוֹ לְאִשָּׁה וַיֵּאֱהָבֶהּ וַיִּנָּתֶם יִצְחָק
 אַחֲרֵי אִמּוֹ:

THE DISCOVERY OF JOSEPH.

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1 וַיֵּרָא יַעֲקֹב כִּי יֹשֶׁבֶת בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו
 2 לָמָּה תִּתְרָאוּ: וַיֹּאמֶר הִנֵּה שָׂמְעֵתִי כִּי יֹשֶׁבֶת בְּמִצְרַיִם
 3 רְדוּ-שָׁמָּה וְשִׁבְרוּ-לָנוּ מִשָּׂם וְנִחְיֶה וְלֹא נָמוּת: וַיֵּרְדוּ
 4 אֶחָיו יוֹסֵף עִשְׂרֵה לְשָׁבֶר בָּר מִמִּצְרַיִם: וְאֶת-בְּנֵימִן אֶחָיו
 5 יוֹסֵף לֹא-שָׁלַח יַעֲקֹב אֶת-אֶחָיו כִּי אָמַר פֶּן-יִקְרָאנוּ אִסּוּן:
 6 וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשָׁבֶר בְּתוֹךְ הַבָּאִים כִּי-הִנֵּה הָרָעֵב
 7 בְּאֶרֶץ כְּנָעַן: וַיּוֹסֶף הוּא הַשְּׁלִיט עַל-הָאָרֶץ הוּא הַמְּשַׁבֵּר
 8 לְכָל-עַם הָאָרֶץ וַיָּבֹאוּ אֶחָיו יוֹסֵף וַיִּשְׁתַּחֲוּוּ-לּוֹ אַפְּסִים
 9 אֶרְצָה: וַיֵּרָא יוֹסֵף אֶת-אֶחָיו וַיִּבְרָם וַיִּתְנַבֵּר אֲלֵיהֶם
 10 וַיְדַבֵּר אֲתָם קְשׁוּת וַיֹּאמֶר אֲלֵהֶם מֵאֵין בְּאֲתָם וַיֹּאמְרוּ
 11 מֵאֶרֶץ כְּנָעַן לְשָׁבֶר-אֶכֶל: וַיִּבֶר יוֹסֵף אֶת-אֶחָיו וְהֵם לֹא
 12 הִבְרָהוּ: וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם
 13 וַיֹּאמֶר אֲלֵהֶם מִרְגְּלִים אַתֶּם לִרְאוֹת אֶת-עֲרֹנַת הָאָרֶץ
 14 בְּאֲתָם: וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנָי וְעַבְדֶּיךָ בָּאוּ לְשָׁבֶר-
 15 אֶכֶל: כִּלְנוּ בְּנֵי-אִישׁ אֶחָד גָּחַנוּ גָּחַנוּ בְּנִים אֲנַחְנוּ לֹא-הִינּוּ

12 עֲבָדֶיךָ מְרֻגְלִים: וַיֹּאמֶר אֲלֵהֶם לֹא כִי־עֲרֹגַת הָאָרֶץ
 13 בְּאֵתֶם לְרֵאוֹת: וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עֲבָדֶיךָ אַחִים |
 אֲנַחְנוּ בְּנֵי־אִישׁ אֶחָד בְּאָרֶץ כְּנָעַן וְהִנֵּה הִקְטַן אֶת־
 14 אֲבִינוּ הַיּוֹם וְהָאֶחָד אֵינְנוּ: וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא
 15 אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרֻגְלִים אַתֶּם: בְּזֹאת
 תִּבְחַנּוּ חֵי פְרַעֲהוּ אִם־תִּחַצְאוּ מִזֶּה כִּי אִם־בָּבֹא אַחִיכֶם
 16 הִקְטַן הִנֵּה: שְׁלַחוּ מִכֶּם אֶחָד וַיִּבַּח אֶת־אַחִיכֶם וְאַתֶּם
 הָאֲסֹרוּ וַיִּבְחַנּוּ דְבָרֵיכֶם הָאֵמֶת אִתְּכֶם וְאִם־לֹא חֵי פְרַעֲהוּ
 17 כִּי מְרֻגְלִים אַתֶּם: וַיֹּאסֹף אֹתָם אֶל־מִשְׁמַר שְׁלֹשֶׁת יָמִים:
 18 וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיּוֹם הַשְּׁלִישִׁי זֹאת עָשׂוּ וַחֲיוּ אֶת־
 19 הָאֱלֹהִים אֲנִי יָרֵא: אִם־בָּנִים אַתֶּם אַחִיכֶם אֶחָד יִאָּסֵר
 בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם לָכוּ הִבִּיאוּ שָׂבֵר רַעֲבוֹן בְּיָדֵיכֶם:
 20 וְאַת־אַחִיכֶם הִקְטַן תִּבִּיאוּ אֵלַי וַיֹּאמְנוּ דְבָרֵיכֶם וְלֹא
 21 תָמוּתוּ וַיַּעֲשׂוּ־כֵן: וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אֲבָל אֲשָׁמִים |
 אֲנַחְנוּ עַל־אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוּ אֵלֵינוּ
 22 וְלֹא שָׁמַעְנוּ עֲלֵיכֶן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת: וַיַּעַן רְאוּבֵן
 אֹתָם לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם | לֵאמֹר אֲלִיתְחַטְּאוּ
 23 בְּיָד וְלֹא שָׁמַעְתֶּם וְגַם־דָּמוֹ הִנֵּה נִדְרָשׁ: וְהֵם לֹא יָדְעוּ
 24 כִּי שָׁמַע יוֹסֵף כִּי הַמְלִיץ בֵּינְתֶם: וַיִּסַּב מֵעֲלִיהֶם וַיִּבְכֶּה

וישב אלהם וידבר אלהם ויקח מאתם את שמעון ויאמר
 25 אתו לעיניהם: ויצו יוסף וימלאו את כליהם כר וילהיב
 בספיהם איש אל שפן ולתת להם צדה לדרך ויעש
 26 להם כן: וישאו את שברם על חמריהם וילכו משם:
 27 ויפתח האחד את שפן לתת מספוא לחמרו במלון וירא
 28 את כספו והנה הוא בפי אמתחתו: ויאמר אל אחיו
 הושב כספי וגם הנה באמת חתי ויצא לכם ויחרדו איש
 29 אל אחיו לאמר מה נאת עשה אלהים לנו: ויבאו אל-
 יעקב אביהם ארצה כנען וינידו לו את כלהקרת אתם
 30 לאמר: דבר האיש אדני הארץ אתנו קשות וימן אתנו
 31 כמרגלים את הארץ: ונאמר אליו בני אנהנו לא היינו
 32 מרגלים: שנים עשר אנהנו אחים בני אבינו האחד אינו
 33 והקטן היום את אבינו בארץ כנען: ויאמר אלינו האיש
 אדני הארץ בנאת אדע כי בני אתם אחיכם האחד
 34 הניחו אתי ואת רעבון בתיכם קחו ולכו: והביאו את-
 אחיכם הקטן אלי וארעה כי לא מרגלים אתם כי בני
 35 אתם את אחיכם אתן לכם ואת הארץ תסקרו: ויהי
 הם מריקים שקיהם והנה איש צרור כספו בשפן וירא
 36 את צרות כספיהם והמה ויבא: ויאמר

אֱלֹהִים יַעֲקֹב אֲבִיהֶם אֶתִּי שִׁפְלִתָם יוֹסֵף אֵינְנוּ וְשִׁמְעוֹן
 אֵינְנוּ וְאֶת־בְּנֵימִן תִּקְחוּ עָלַי הֲנִי כְלָנָה: וַיֹּאמֶר רְאוּבֵן
 אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בָנֵי תָמִית אִם־לֹא אָבִיאֲנוּ
 אֵלֶיךָ תָנֶה אֹתוֹ עַל־רִדֵּי וְאֲנִי אָשִׁיבֶנּוּ אֵלֶיךָ: וַיֹּאמֶר לֹא־
 יָרֵד בְּנֵי עִמְכֶם כִּי־אֲחִיו מָתָּה וְהוּא לְבָדוֹ נִשְׁאָר וּקְרָאֵהוּ
 אֶסּוֹן בְּדַרְךְ אֲשֶׁר תִּלְכוּ־בָהּ וְהוֹרְדְתֶם אֶת־שִׁיבְתִי בְּיָגוֹן
 שְׂאוּלָה:

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וְהָרַעַב כָּבֵד בְּאֶרֶץ: וַיְהִי כַּאֲשֶׁר פָּלוּ לֶאֱכֹל אֶת־
 הַשֶּׁבֶר אֲשֶׁר הֵבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם
 שָׁבוּ שִׁבְרוּ־לָנוּ מַעֲט־אֶכֶל: וַיֹּאמֶר אֵלָיו יְהוּדָה לֵאמֹר
 הָעֵד הַעֵד בָּנוּ הָאִישׁ לֵאמֹר לֹא־תִרְאוּ פָנַי בְּלִתִּי אַחִיכֶם
 אִתְּכֶם: אִם־יִשָּׁךְ מִשְׁלַח אֶת־אֲחִינוּ אֲתָנּוּ גֵרָדָה וְגִשְׁבָּרָה
 לָךְ אֶכֶל: וְאִם־אֵינְךָ מִשְׁלַח לֹא גֵרֵד כִּי־הָאִישׁ אָמַר
 אֵלַינִי לֹא־תִרְאוּ פָנַי בְּלִתִּי אַחִיכֶם אִתְּכֶם: וַיֹּאמֶר יִשְׂרָאֵל
 לָמָּה הִרְעַתֶּם לִּי לְהַנְיֹד לְאִישׁ הַעֹדֵד לָכֶם אָח: וַיֹּאמְרוּ
 שְׂאוּל שְׂאֵל־הָאִישׁ לָנוּ וְלִמּוֹלְדֹתֵנוּ לֵאמֹר הַעֹדֵד אֲבִיכֶם
 חַי הַגֵּשׁ לָכֶם אָח וְנִגְדִלּוּ עַל־פִּי הַדְּבָרִים הָאֵלֶּה

8 הַיְדוּעַ גִּדַעַ כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחֵיכֶם: וַיֹּאמֶר יְהוּדָה
 אֶל־יִשְׂרָאֵל אָבִיו שְׁלַחְהוּ הַנָּעַר אִתִּי וְנִקְוָמָה וְנִלְכְּהוּ
 9 וְנִחַנְהוּ וְלֹא נָמוֹת נִסְ־אֲנַחְנוּ נִסְ־אֲתָהּ נִסְ־טַפְנוּ: אָנֹכִי
 אֲעַרְבֶנּוּ מִדֵּי תִבְקָשׁנוּ אִם־לֹא הִבִּיאֲתוּ אֵלַיךָ וְהִצַּנְתִּיו
 10 לְפָנֶיךָ וְחָטְאתִי לָךְ כָּל־הַיָּמִים: כִּי לֹא הִתְמַהֲמַהֲנוּ
 11 כִּי־עָתָה שָׁבְנוּ וְהוּא פְעָמִים: וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל
 אֲבִיכֶם אִם־כֵּן אֶפְוֹא נֹאת עֲשׂוּ קָחוּ מִזִּמְרַת הָאָרֶץ
 בְּכַלִּיכֶם וְהוֹרִידוּ לְאִישׁ מִנְּחָה מַעַט צָרִי וּמַעַט דְּבָשׁ
 12 נִבְאֵת וְלֹט בְּטָנִים וּשְׂקָדִים: וְכֶסֶף מִשְׁנֶה קָחוּ בְיַדְכֶם
 וְאֶת־הַכֶּסֶף הַמּוֹשֵׁב בְּפִי אִמְתַּחֲתִיכֶם תְּשִׁיבוּ בְיַדְכֶם
 13 אוֹלֵי מִשְׁנֶה הוּא: וְאֶת־אֲחֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־
 14 הָאִישׁ: וְאֵל שְׂדֵי יִתֵּן לָכֶם רְחֻמִּים לְפָנֵי הָאִישׁ
 וְשַׁלַּח לָכֶם אֶת־אֲחֵיכֶם אַחַר וְאֶת־בְּנֵימִן וְאֵלֵי בָאֲשֶׁר
 15 שָׁבְתִי שָׁבְתִי: וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת
 וּמִשְׁנֶה־כֶּסֶף לְקָחוּ בְיָדָם וְאֶת־בְּנֵימִן וַיִּקְמוּ וַיִּרְדּוּ מִצְרָיִם
 16 וַיַּעֲמְדוּ לְפָנֵי יוֹסֵף: וַיֵּרָא יוֹסֵף אֹתָם אֶת־בְּנֵימִן וַיֹּאמֶר
 לָאֲשֶׁר עַל־בֵּיתוֹ הִבֵּא אֶת־הָאֲנָשִׁים הַבָּיְתָה וּטְבַח טְבַח
 17 וְהִזְן כִּי אִתִּי יֵאָכְלוּ הָאֲנָשִׁים בַּצְּהָרִים: וַיַּעַשׂ הָאִישׁ
 כַּאֲשֶׁר אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף:

- 18 וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבָאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דָּבָר
 הַכֶּסֶף הַשֶּׁב בְּאִמְתַּחֲתֵינוּ בַתְּחִלָּה אֲנַחְנוּ מוֹכְאִים
 לַהֲתַגַּל עֲלֵינוּ וְלַהֲתַגַּל עֲלֵינוּ וְלִקְחַת אֶתְנוּ לְעֲבָדִים
 19 וְאֶת־חַמְרֵינוּ: וַיִּגְשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף
 20 וַיְדַבְּרוּ אֵלָיו פְּתַח הַבַּיִת: וַיֹּאמְרוּ כִּי אֲדֹנָי יָרֵךְ יְדֵינוּ
 21 בַתְּחִלָּה לְשֶׁבֶר־אֶכֶל: וַיְהִי כִּי־בָאוּ אֶל־הַמְּלֹךְ וַנִּפְתַּחֲהוּ
 אֶת־אִמְתַּחֲתֵינוּ וְהִנֵּה כֶּסֶף־אִישׁ בְּכַף אִמְתַּחֲתוֹ כֶּסֶפְנוּ
 22 בְּמִשְׁקָלוֹ וַנִּשָּׁב אִתּוֹ בְּיַדְנוּ: וְכֶסֶף אַחַר הוֹרְדֵנוּ בְּיַדְנוּ
 לְשֶׁבֶר־אֶכֶל לֹא יִדְעֵנוּ מִי־שָׁם כֶּסֶפְנוּ בְּאִמְתַּחֲתֵינוּ:
 23 וַיֹּאמְרוּ שְׁלוֹם לָכֶם אֶל־תִּירָאוּ אֱלֹהֵיכֶם וְאֱלֹהֵי אֲבִיכֶם
 נָתַן לָכֶם מִטְּמוֹן בְּאִמְתַּחֲתֵיכֶם כֶּסֶפְכֶם בָּא אֵלַי וַיִּצָּא
 24 אֲלֵהֶם אֶת־שִׁמְעוֹן: וַיָּבֹא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה
 יוֹסֵף וַיִּתֵּן־מִים וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְּפֹא לְחַמְרֵיהֶם:
 25 וַיְבִינֵנו אֶת־הַמִּנְחָה עַד־בּוֹא יוֹסֵף בְּצֹחְהֶם כִּי שָׁמְעוּ כִּי־
 26 שָׁם יֵאָכְלוּ לֶחֶם: וַיָּבֹא יוֹסֵף הַבַּיִתָּה וַיָּבִיאוּ לוֹ אֶת־
 27 הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבַּיִתָּה וַיִּשְׁתַּחֲוֶה־לוֹ אַרְצָה: וַיִּשְׂאֵל
 לָהֶם לְשָׁלוֹם וַיֹּאמֶר הַשְּׁלוֹם אֲבִיכֶם הַיּוֹקֵן אֲשֶׁר אָמַרְתֶּם
 28 הַעוֹדְנֵנו חַי: וַיֹּאמְרוּ שְׁלוֹם לְעַבְדְּךָ לְאֲבִינוּ עוֹדְנֵנו חַי

29 וַיִּקְרְאוּ וַיִּשְׁתַּחֲוּוּ: וַיֵּשֶׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵימִן אָחִיו בְּדֹ-
 אִמּוֹ וַיֹּאמֶר הִנֵּה אֲחֵיכֶם הִקְטָנוּ אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר
 30 אֱלֹהִים יִחַנֶּה בְּנֵי: וַיִּמְהַר יוֹסֵף כִּי־נִבְכְּמוּ רַחֲמָיו אֶל־
 31 אָחִיו וַיִּבְקֶשׁ לִבְכוֹת וַיִּבֹא הַחֲדָרָה וַיִּבְכֶּה שָׁמָּה: וַיִּרְחֹץ
 32 פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שְׂיִמוּ לָחֶם: וַיִּשְׂימוּ לוֹ לִבְדּוֹ
 וְלָהֶם לִבְדָּם וְלַמִּצְרָיִם הָאֲכָלִים אֹתוֹ לִבְדָּם פִּי לֹא
 יוּבָלוֹן הַמִּצְרָיִם לֶאֱכֹל אֶת־הָעֵבְרִים לָחֶם בִּיְתוֹשֶׁבֶת
 33 הוּא לַמִּצְרָיִם: וַיִּשְׁבּוּ לִפְנֵי הַבַּכָּר בִּבְכוֹרָתוֹ וְהַצְעִיר
 34 בַּצְעִירָתוֹ וַיִּתְמָהוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ: וַיֵּשֶׂא מִשְׁאֵת
 מֵאֵת פָּנָיו אֱלֹהִים וַתִּרְבַּ מִשְׁאֵת בְּנֵימִן מִמִּשְׁאֵת כָּלָם
 חֲמִשׁ יָדוֹת וַיִּשְׁתַּחֲוּוּ וַיִּשְׁבְּרוּ עִמּוֹ:

XLIV.

1 וַיֵּצֵאוּ אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלְא אֶת־אֲמָתְחָת
 הָאֲנָשִׁים אֲכָל כַּאֲשֶׁר יוּבָלוֹן שְׂאֵת וְשִׂים בְּסֶדֶד־אִישׁ בְּפִי
 2 אֲמָתְחָתוֹ: וְאֶת־נְבִיעֵי נְבִיעַ הַבְּסָף תְּשִׂים בְּפִי אֲמָתְחָת
 הַקְּטָנוֹ וְאֵת בְּסָף שִׁבְרוֹ וַיַּעַשׂ בְּדַבָּר יוֹסֵף אֲשֶׁר דִּבֶּר:
 3 הַבְּקָר אֹר וְהָאֲנָשִׁים שָׁלְחוּ הַמָּה וְחִמְרֵיהֶם: הֵם יֵצְאוּ

אֶת־הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף אָמַר לְאִשֶּׁר עַל־בֵּיתוֹ קוּמוּ
 רַחֵם אַחֲרַי הָאֲנָשִׁים וְהַשְׁנֵתֶם וְאִמְרַתְּ אֲלֵהֶם לָמָּה
 שַׁלַּמְתֶּם רְגַע תַּחַת טוֹבָה: הֲלוֹא זֶה אֲשֶׁר יִשְׁתָּה אֲדֹנָי
 6 בּוֹ וְהוּא נִחַשׁ יִנְחַשׁ בּוֹ הֲרַעַתֶם אֲשֶׁר עָשִׂיתֶם: וַיִּשְׁגְּמוּ
 7 וַיְדַבֵּר אֲלֵהֶם אֶת־יְהוָה דְּבָרִים הָאֵלֶּה: וַיֹּאמְרוּ אֵלָיו לָמָּה
 וַיְדַבֵּר אֲדֹנָי בְּדַבְרֵי־הָאֵלֶּה חֲלִילָה לְעַבְדֶּיךָ מַעֲשׂוֹת
 8 בְּדַבֵּר הַזֶּה: הֵן כֹּסֶף אֲשֶׁר מָצְאוּנוּ בְּפִי אִמְתַּחַתֵּינוּ
 הִשִּׁיבֵנו אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאֵיךְ נִגְנַב מִבַּיִת אֲדֹנֶיךָ כֹּסֶף
 9 אִוְ זֶה־ב: אֲשֶׁר יִמָּצֵא אֵתוֹ מֵעַבְדֶּיךָ וּמֵת וְנִסְדָּאֲנָחֵנוּ נְהַיְנָה
 10 לְאֲדֹנָי לְעַבְדִּים: וַיֹּאמֶר גַּם־עַתָּה כְּדַבְרֵיכֶם כִּן־הוּא
 אֲשֶׁר יִמָּצֵא אֵתוֹ יִהְיֶה־לִּי עֹבֵד וְאַתֶּם תִּהְיוּ נְקִיִּם:
 11 וַיִּמְהָרוּ וַיּוֹרְדוּ אִישׁ אֶת־אִמְתַּחַתוֹ אֶרְצָה וַיִּפְתְּחוּ אִישׁ
 12 אִמְתַּחַתוֹ: וַיַּחֲפֹשׂ בְּגִדוֹל הַחֵל וּבִקְטָן כִּלְיָה וַיִּמָּצֵא
 13 הַנְּכִיֵּעַ בְּאִמְתַּחַת בְּנִימָן: וַיִּקְרְעוּ שִׁמְלֹתֶם וַיַּעֲמֵם אִישׁ
 14 עַל־חֻמְרוֹ וַיֵּשְׁבוּ הָעִירָה: וַיָּבֵא יְהוָה וְאָחִיו בֵּיתָה יוֹסֵף
 15 וְהוּא עוֹדֵנוּ שָׁם וַיִּפְּלוּ לְפָנָיו אֶרְצָה: וַיֹּאמֶר לָהֶם יוֹסֵף
 16 מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי־יִנְחַשׁ
 17 יִנְחַשׁ אִישׁ אֲשֶׁר בָּמֶנִי: וַיֹּאמֶר יְהוָה מֵה־נֹּאמַר לְאֲדֹנָי

מהינדבךר ומהינצטדק האלהים מצא את-ענן עבדיך
 הננו עבדים לאדני גם-אנחנו גם אשר-נמצא הנביע בידו:
 17 ויאמר חלילה לי מעשות זאת האיש אשר נמצא הנביע
 בידו הוא יהיה-לי עבד ואתם עלו לשלום אל-אביכם:
 18 ויגש אליו יהודה ויאמר בי אדני ידבר-נא עבדך
 דבר באזני אדני ואל-יחר אפך בעבדך כי כמוד
 19 כפרעה: אדני שאל את-עבדך לאמר היש-לכם אב
 20 או-אח: ונאמר אל-אדני יש-לנו אב זקן ויגד וקנים
 קטן ואחיו מת ויזתר הוא לבדו לאמו ואביו אהבו:
 21 ותאמר אל-עבדיך הורדהו אלי ואשימה עיני עליו:
 22 ונאמר אל-אדני לא-יוכל הנער לעזוב את-אביו ועזב
 23 את-אביו ומת: ותאמר אל-עבדיך אם-לא יכר אחיכם
 24 הקטן אתכם לא תספון לראות פני: ויהי כי עלינו אל-
 25 עבדך אבי ונגד-לו את דברי אדני: ויאמר אבינו שבו
 26 שברו-לנו מעט-אכל: ונאמר לא נוכל לרדת אס-יש
 אחינו הקטן אתנו ויגדנו כי-לא נוכל לראות פני
 27 האיש ואחינו הקטן איננו אתנו: ויאמר עבדך אבי
 28 אלינו אתם ידעתם כי שנים ילדה-לי אשתי: ויצא

הָאָחֵל מֵאֵתִי וְאָמַר אֵךְ טָרַף טָרַף וְלֹא רֵאִיתִיו עַד-
 הַנֶּהָ: וְלִקְחֹתֶם נַס־אֶתְיָנָה מֵעַם פְּנֵי וְקַבְּרוּהוּ אִסּוֹן וְהוֹרְדֹתֶםם
 29 אֶת־שִׁיבְתִי בְרָעָה שְׂאֵלָה: וְעַתָּה כְּבֹאִי אֶל־עַבְדְּךָ אָבִי
 30 וְהַנְּעַר אֵינְנו אֶתְּנוּ וְנִפְשׁוּ קְשׁוּרָה בְּנַפְשׁוֹ: וְהִנֵּה בְּרֹאוֹתָו
 31 כִּי־אֵין הַנְּעַר וְנִמַּת וְהוֹרִידוּ עַבְדְּךָ אֶת־שִׁיבַת עַבְדְּךָ
 32 אָבִינוּ בְּיָגוֹן שְׂאֵלָה: כִּי עַבְדְּךָ עָרַב אֶת־הַנְּעַר מֵעַם אָבִי
 לֵאמֹר אִם־לֹא אָבִיאֲנוּ אֵלֶיךָ וְחָטַאתִי לְאָבִי כָּל־הַיָּמִים:
 33 וְעַתָּה יִשְׁבִּינָא עַבְדְּךָ תַּחַת הַנְּעַר עָבַד לְאֲדֹנָי וְהַנְּעַר
 34 יַעַל עִם־אֲחִיו: כִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנְּעַר אֵינְנו אֶתִּי
 בֶּן אֲרָעָה כְּרָע אֲשֶׁר יִמְצָא אֶת־אָבִי:

XLV.

1 וְלֹא־יִכְלַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנּוֹצְבִים עָלָיו וַיִּקְרָא
 הוֹצִיאֻהוּ כָּל־אִישׁ מֵעָלָי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהַתְּנוּבָע
 2 יוֹסֵף אֶל־אֲחָיו: וַיִּתֵּן אֶת־קִלְוֹ בְּכַבִּי וַיִּשְׁמְעוּ מִצְרַיִם
 3 וַיִּשְׁמַע בֵּית פָּרְעֹה: וַיֹּאמֶר יוֹסֵף אֶל־אֲחָיו אֲנִי יוֹסֵף
 הַעֲזוּד אָבִי חַי וְלֹא־יָכְלוּ אֲחָיו לַעֲנֹת אִתּוֹ כִּי נִבְּהָלוּ מִפְּגִיו:
 4 וַיֹּאמֶר יוֹסֵף אֶל־אֲחָיו גְּשׁוּ־נָא אֵלָי וַיִּגְּשׁוּ וַיֹּאמֶר אָנֹכִי
 5 יוֹסֵף אֲחֵיכֶם אֲשֶׁר־מְכַרְתֶּם אֶתִּי מִצְרַיִמָּה: וְעַתָּה אֵל־

תַּעֲצֹבוּ וְאֶל־יִחְרֹךְ בְּעֵינֵיכֶם כִּי־מִכְרַתְּם אֹתִי הִנֵּה כִּי
 6 לְמַחְנֶה שָׁלַחְנִי אֱלֹהִים לְפָנֵיכֶם: כִּי־נָה שְׁנַתִּים הֶרְעַב
 בְּקֶרֶב הָאָרֶץ וְעוֹד חֲמֵשׁ שָׁנִים אֲשֶׁר אֵין־חֵרִישׁ וְקָצִיר:
 7 וַיִּשְׁלַחְנִי אֱלֹהִים לְפָנֵיכֶם לְשׁוּם לָכֶם שְׂאֵרִית בְּאָרֶץ
 8 וּלְהַחְנוֹת לָכֶם לְפִלִּיטָה גְדֹלָה: וְעַתָּה לֹא־אַתֶּם שָׁלַחְתֶּם
 אֹתִי הִנֵּה כִּי הָאֱלֹהִים וַיִּשְׁלַחְנִי לְאָב לְפָרְעָה וּלְאֶדֹן
 9 לְכַל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אָרֶץ מִצְרָיִם: מִחֶרֶף וַעֲלוּ אֶל־
 אָבִי וְאַמְרַתֶּם אֵלָיו כֹּה אָמַר בְּנֵךְ יוֹסֵף שְׁמַעֲנִי אֱלֹהִים
 10 לְאֶדֹן לְכַל־מִצְרָיִם רַדְּהָ אֵלַי אֶל־תַּעֲמֹד: וַיִּשְׁכַּת
 בְּאָרֶץ־נִשְׁן וְהֵייתָ קְרוֹב אֵלַי אַתָּה וּבְנֵךְ וּבְנֵי בְנֵיךְ
 11 וְצֹאנֶךָ וּבְקָרְךָ וּבְלֶ־אֲשֶׁר־לְךָ: וּבְלַכְלַתִּי אֶתְּךָ שָׁם כִּי־
 עוֹד חֲמֵשׁ שָׁנִים רָעַב פְּתוֹרֶשׁ אַתָּה וּבֵיתְךָ וְכָל־
 12 אֲשֶׁר־לְךָ: וְהִנֵּה עֵינֵיכֶם רְאוֹת וְעֵינֵי אָחִי בְּנִמְיָן כִּי־פִי
 13 הִמְדַּבֵּר אֵלֵיכֶם: וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרָיִם
 וְאֵת כָּל־אֲשֶׁר רָאִיתֶם וּמִהֲרַתֶּם וְהוֹרַדְתֶּם אֶת־אָבִי
 14 הִנֵּה: וַיִּפֹּל עַל־צוּאְרָיו בְּנִמְיָן־אָחִיו וַיִּבְדֵּךְ וּבְנִמְיָן בָּקָה
 15 עַל־צוּאְרָיו: וַיִּנְשֶׁק לְכָל־אָחִיו וַיִּבְדֵּךְ עֲלֵהֶם וְאַחֲרֵי כֵן
 16 דִּבְּרוּ אִתּוֹ אֵתוֹ: וְהִקְלַל נִשְׁמַע בֵּית פָּרְעָה לֵאמֹר בָּאוּ
 17 אָחֵי יוֹסֵף וַיִּיטַב בְּעֵינֵי פָרְעָה וּבְעֵינֵי עַבְדָּיו: וַיֹּאמֶר

פָּרַעַח אֱלֹהֵי־יֹסֵף אָמַר אֶל־אֲחִיָּךְ נֹאת עָשׂוּ מַעֲנֵנוּ אֶת־
 18 בְּעִירְכֶם וּלְכוּ־בֵאוּ אֶרְצָה בְּנֻעֵן: וּקְחוּ אֶת־אֲבִיכֶם וְאֶת־
 בְּתִיבְכֶם וּבֵאוּ אֵלָי וְאֶתְנֶנָּה לָכֶם אֶת־טוֹב אֶרֶץ מִצְרָיִם
 19 וְאִכְלוּ אֶת־חֶלֶב הָאָרֶץ: וְאֶתְּהָ צְנִיטָהּ נֹאת עָשׂוּ קָחוּ־
 לָכֶם מֵאֶרֶץ מִצְרָיִם עֲגָלוֹת לְמַטְכֶם וּלְנִשְׂיֹכֵיכֶם וּנְשֹׂאתֵם
 20 אֶת־אֲבִיכֶם וּבָאתֶם: וְעֵינֵיכֶם אֶל־תַּחֵם עַל־בְּלִיכֶם בִּי־
 21 טוֹב כָּל־אֶרֶץ מִצְרָיִם לָכֶם הוּא: וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל
 וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת עַל־פִּי פָּרַעַח וַיִּתֵּן לָהֶם צָדָה
 22 לְדָרֶךְ: לְכָל־שָׁנָה לָאִישׁ חֲלָפוֹת שְׂמָלֹת וּלְבַנְיָמִן נָתַן
 23 שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחָמֵשׁ חֲלָפֹת שְׂמָלֹת: וּלְאֶבְיָו שְׁלַח
 כּוֹזֵאת עֲשָׂרָה חֲמָרִים נְשֹׂאִים מְטוֹב מִצְרָיִם וַיַּעֲשֶׂר אֶתְנֵת
 24 לְנִשְׂאֵת בָּר וּלְחָם וּמְנוֹן לְאֶבְיָו לְדָרֶךְ: וַיִּשְׁלַח אֶת־אֲחִיו
 25 וַיֵּלְכוּ וַיֹּאמֶר אֲלֵהֶם אֶל־תִּרְגְּוּוּ בְּדָרֶךְ: וַיַּעֲלוּ מִמִּצְרָיִם
 26 וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אֲבִיהֶם: וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד
 יוֹסֵף חַי וְכִי־הוּא מִשָּׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיִּפַּג לְבֹו כִי
 27 לֹא־הָאֵמִין לָהֶם: וַיִּדְבְּרוּ אֵלָיו אֶת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר
 דִּבֶּר אֲלֵהֶם וַיֵּרָא אֶת־הָעֲגָלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשֹׂאת
 28 אֶתּוֹ וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם: וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־
 יוֹסֵף בְּנֵי חַי אֶלְכָה וְאֶרְאֵנִי בְּטָרֵם אָמוֹת:

XLVI.

1 ויִסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאֶרֶץ שֹׁבַע וַיִּזְבַּח
 2 זִבְחִים לַאלֹהֵי אָבִיו יַצְחָק; וַיֹּאמֶר אֱלֹהִים | לְיִשְׂרָאֵל
 3 בְּמִרְאֵת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב וַיַּעֲקֹב וַיֹּאמֶר הַנְּנִי; וַיֹּאמֶר
 4 אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ אֶל־תִּירָא מִרְדָּה מִצְרַיִמָּה כִּי־
 5 לָנֹכְחִי גָדוֹל אֲשִׁימָךְ שָׁם; אָנֹכִי אֶבְרָד עִמָּךְ מִצְרַיִמָּה וְאָנֹכִי
 6 אֲעַלְךָ גַּם־עִלָּה וַיֹּסֶף יִשְׂרָאֵל עַל־עֵינָיִךְ; וַיָּקָם יַעֲקֹב
 7 מִבְּאֵר שֹׁבַע וַיֵּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־
 8 טַפָּם וְאֶת־נְשֵׁיהֶם בְּעֶגְלוֹת אֲשֶׁר־שָׁלַח פָּרְעֹה לְשֵׂאת
 9 אֹתוֹ; וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ
 10 בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ מִצְרַיִמָּה יַעֲקֹב וְכָל־זֶרְעוֹ אִתּוֹ; בָּנָיו
 11 וּבְנֵי בָנָיו אִתּוֹ בְּנֹתָיו וּבָנוֹת בָּנָיו וְכָל־זֶרְעוֹ הֵבִיא אִתּוֹ
 12 מִצְרַיִמָּה; וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרַיִמָּה
 13 יַעֲקֹב וּבָנָיו בְּכֹר יַעֲקֹב רְאוּבֵן; וּבְנֵי רְאוּבֵן שִׁנְדַּף וּפְלֹא
 14 וְחֶצְרֹן וּכְרֵמִי; וּבְנֵי שִׁמְעוֹן יְמוּאֵל וַיְמִין וְאֶחָד וַיְכִין וְצַחֲרֹן
 15 וְשָׂאוּל בֶּן־הַבְּנַעֲנִית; וּבְנֵי לֵוִי גֵרְשׁוֹן קַהַת וּמְרָרִי; וּבְנֵי
 16 יְהוּדָה עֵר וְאוֹנָן וְשִׁלָּה וְפֶרֶץ וְגֵרָח וְיֹסֶפֶת עֵר וְאוֹנָן בְּאֶרֶץ
 17 כְּנָעַן וַיְהִינוּ בְנֵי־פֶרֶץ חֶצְרֹן וְחַמּוּל; וּבְנֵי יִשְׂשַׁכָּר תּוֹלַע
 18 וְפִנְחָס וַיִּזְבֵּן וְשִׁמְרוֹן; וּבְנֵי זְבֻלֹן סֹרַד וְאֵלֹוֹן וַיְחַלְאֵל;

15 אלה ובני לאה אשר ילדה ליעקב בפנין ארם ואת דינה
 16 בתו כל-נפש בניו ובנותיו שלשים ושלש: ובני נר צפון
 17 וחני שוני ואצבן ערי וארודי ואראלי: ובני אשר ומנה
 וישנה וישני ובריעה ושרח אחתם ובני בריעה חבר
 18 ומלפואל: אלה בני ולפה אשר-נתן לבן ללאה בתו
 19 ותלד את-אלה ליעקב שש עשרה נפש: בני רחל אשת
 20 יעקב יוסף ובנימן: ויולד ליוסף בארץ מצרים אשר
 ילדה-לו אסנת בת-פוטו פרע כהן אן את-מנשה ואת
 21 אפרים: ובני בנימן בלע ובכר ואשבל וגרא ונעמן אחי
 22 וראש מפים וחפים וארד: אלה בני רחל אשר ילד
 23 ליעקב כל-נפש ארבעה עשר: ובני-דן חשים: ובני
 24 נפתלי יחצאל ונוני ונצר ושלם: אלה בני בלהה אשר-
 נתן לבן לרחל בתו ותלד את-אלה ליעקב כל-נפש
 25 שבעה: כל-הנפש הבאה ליעקב מצרימה יצאי ירכו
 26 מלבד נשי בני-יעקב כל-נפש ששים ושש: ובני יוסף
 27 אשר-יולדו-לו במצרים נפש שנים כל-הנפש לבית-
 28 יעקב הבאה מצרימה שבעים: ואת-יהודה שלח לפניו
 29 אל-יוסף להזרת לפניו גשנה ויבאו ארצה גשן: ויאמר
 יוסף מרפבתו ויעל לקראת-ישראל אביו גשנה ויבא

30 אֱלֹוֹ וַיִּפֹּל עַל-צַוְאָרְיוֹ וַיִּבְכֶּה עַל-צַוְאָרְיוֹ עוֹד׃ וַיֹּאמֶר
 יִשְׂרָאֵל אֶל-יוֹסֵף אֲמוֹתָה הַפַּעַם אֲחֵרִי רְאוּתִי אֶת-פְּנֵיךָ
 31 כִּי עוֹדֶךָ חַי׃ וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו וְאֶל-בֵּית אָבִיו
 אֵעֲלֶה וְאֲנִידָה לְפָרְעָה וְאָמַרְהָ אֵלָיו אַחִי וּבֵית-אָבִי
 32 אֲשֶׁר בְּאֶרֶץ-כְּנָעַן בָּאוּ אֵלָי׃ וְהָאֲנָשִׁים רַעֵי צֹאן כִּי-אֲנֹשִׁי
 33 מִקְנֵה הָעֵי וּצְאֵנָם וּבָקָרָם וְכָל-אֲשֶׁר לָהֶם הֵבִיאוּ׃ וְהִלָּה
 34 כִּי-יִקְרָא לָכֶם פָּרְעָה וְאָמַר מַה-מַּעֲשִׂיכֶם׃ וְאָמַרְתֶּם
 אֲנֹשִׁי מִקְנֵה הָעֵי עֲבָדֶיךָ מִנְעוּבְרֵינוּ וְעַד-עֲתָה נִסְ-אֲנַחְנוּ
 נִסְ-אֲבֹתֵינוּ בַּעֲבוּר תִּשְׁכּוּ בְּאֶרֶץ גֹּשֶׁן כִּי-תֹעַבְתָּ מִצְרַיִם
 בְּלִרְעָה צֹאן׃

XLVII.

1 וַיָּבֹא יוֹסֵף וַיִּגֵּד לְפָרְעָה וַיֹּאמֶר אָבִי וְאֶחָי וּצְאֵנָם
 וּבָקָרָם וְכָל-אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנִים בְּאֶרֶץ
 2 גֹּשֶׁן׃ וּמִקְצֵה אֶחָיו לָקַח חַמְשָׁה אָנָשִׁים וַיִּצְגֵם לִפְנֵי
 3 פָּרְעָה׃ וַיֹּאמֶר פָּרְעָה אֶל-אֶחָיו מַה-מַּעֲשִׂיכֶם וַיֹּאמְרוּ
 אֶל-פָּרְעָה רַעֵה צֹאן עֲבָדֶיךָ נִסְ-אֲנַחְנוּ נִסְ-אֲבֹתֵינוּ׃
 4 וַיֹּאמְרוּ אֶל-פָּרְעָה לָנוּר בְּאֶרֶץ כְּנָעַן כִּי-אֵין מִרְעָה לְצֹאן

אשר לעבדוֹ כִּי־כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה יִשְׁבוּ
נָא עַבְדֶּיךָ בְּאֶרֶץ גִּשׁוֹן׃ וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף לֵאמֹר
אָבִיךָ וְאֶחָיֶךָ בָּאוּ אֵלֶיךָ׃ אֶרֶץ מִצְרַיִם לִפְנֶיךָ הִוא
בְּמִיטֵב הָאָרֶץ הוֹשֵׁב אֶת־אָבִיךָ וְאֶת־אֶחָיֶךָ יִשְׁבוּ בְּאֶרֶץ
גִּשׁוֹן וְאִם־יִדְעַת וְיִשְׁכַּם אֲנָשֵׁי־חַיִל וְשִׁמְתֶם שָׂרֵי מִקְנֵה
עַל־אֲשֵׁר־לִי׃ וַיָּבֹא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמְדֵהוּ לִפְנֵי
פַּרְעֹה וַיִּבְרַךְ יַעֲקֹב אֶת־פַּרְעֹה׃ וַיֹּאמֶר פַּרְעֹה אֶל־יַעֲקֹב
כִּמָּה יְמֵי שְׁנֵי חַיֶּיךָ׃ וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יְמֵי שְׁנֵי
מְנוּרֵי שְׁלֹשִׁים וּמֵאת שָׁנָה מָצַט וְרַעִים הָיוּ יְמֵי שְׁנֵי חַיֵּי
וְלֹא הִשְׁיֵנוּ אֶת־יְמֵי שְׁנֵי חַיֵּי אֲבֹתִי בְיַמֵּי מְנוּרֵיהֶם׃
וַיִּבְרַךְ יַעֲקֹב אֶת־פַּרְעֹה וַיֵּצֵא מִלִּפְנֵי פַּרְעֹה׃ וַיּוֹשֵׁב
יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיִּתֵּן לָהֶם אֶחָזָה בְּאֶרֶץ מִצְרַיִם
בְּמִיטֵב הָאָרֶץ בְּאֶרֶץ רַעַמְסֵס כַּאֲשֶׁר צִוָּה פַּרְעֹה׃
וַיִּכְלֹל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֵת כָּל־בֵּית אָבִיו
לֶחֶם לֶפֶי הַטֶּף׃ וְלֶחֶם אֵין בְּכֹל־הָאָרֶץ כִּי־כָבֵד הָרַעַב
מְאֹד וַתֵּלֶה אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנָעַן מִפְּנֵי הָרַעַב׃
וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנּוֹמָצָא בְּאֶרֶץ־מִצְרַיִם
וּבְאֶרֶץ כְּנָעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֹא יוֹסֵף אֶת־
הַכֶּסֶף בֵּיתָה פַּרְעֹה׃ וַיִּתֵּם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם

ומֵאֶרֶץ כְּנָעַן וַיָּבֹאוּ כָּל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הִבָּה-
 16 לָנוּ לֶחֶם וְלָמָּה נִגְדָּדְךָ כִּי אַפְסִים בָּסֶסֶף: וַיֹּאמֶר יוֹסֵף
 הִבּוּ מִקְנֵיכֶם וְאֶתְנֶנָּה לָכֶם בְּמִקְנֵיכֶם אִם־אַפְסִים בָּסֶסֶף:
 17 וַיָּבִיאוּ אֶת־מִקְנֵיהֶם אֶל־יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם
 בַּסּוּסִים וּבַמִּקְנֶה הַצֹּאֵן וּבַמִּקְנֶה הַבָּקָר וּבַחֲמֹרִים וַיִּגְדַּלֵם
 18 בַּלֶּחֶם בְּכָל־מִקְנֵיהֶם בַּשָּׁנָה הַהִוא: וַתֵּתֶם הַשָּׁנָה הַהִוא
 וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה הַשְּׁנִיָּת וַיֹּאמְרוּ לוֹ לֹא־נִכְתָּד מֵאֲדֹנָי
 כִּי אִם־תָּתֵם הַפֶּסֶף וּמִקְנֶה הַבְּהֵמָה אֶל־אֲדֹנָי לֹא נִשְׂאֵל
 19 לִפְנֵי אֲדֹנָי בְּלִתֵּי אִם־גּוֹיֵתֵנוּ וְאֶדְמָתֵנוּ: לָמָּה נָמוּת לְעֵינֶיךָ
 גַּם־אֲנַחְנוּ גַּם־אֲדָמָתֵנוּ קִנְיַתֵנוּ וְאֶת־אֲדָמָתֵנוּ בַּלֶּחֶם
 וְנִהְיֶה אֲנַחְנוּ וְאֲדָמָתֵנוּ עַבְדִּים לַפְּרֹעָה וְתִזְרַע וְנִחְיֶה
 20 וְלֹא נָמוּת וְהֵאֲדָמָה לֹא תִשָּׂם: וַיִּקֶן יוֹסֵף אֶת־כָּל־אֲדָמַת
 מִצְרַיִם לַפְּרֹעָה כִּי־מָכְרוּ מִצְרַיִם אִישׁ שׂוֹדֵהוּ כִּי־תָעַק
 21 עֲלֵהֶם הָרָעָב וַתִּהְיֶה הָאֶרֶץ לַפְּרֹעָה: וְאֶת־הָעָם הָעֹבֵד
 22 אֶתוֹ לְעֹבְדֵי מִקְצֵה נְבוֹל־מִצְרַיִם וְעַד־קֶצֶהוּ: בֵּן אֲדָמַת
 הַבְּהֵמִים לֹא קִנְיָה כִּי חֹק לַכְּהֹנִים מֵאֵת פְּרֹעָה וְאָכְלוּ
 אֶת־חֲקֵם אֲשֶׁר נָתַן לָהֶם פְּרֹעָה עַל־כֵּן לֹא מָכְרוּ אֶת־
 23 אֲדָמָתָם: וַיֹּאמֶר יוֹסֵף אֶל־הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם
 וְאֶת־אֲדָמָתְכֶם לַפְּרֹעָה הֵאֱלֵכֶם זָרַע וַיִּרְעִתֶם אֶת־

הָאֲדָמָה: וְהָיָה בְּתוֹבֹאת וּנְתַתֶּם חֲמִישִׁית לְפָרְעָה וְאֲרָבַע
הַיָּדָת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וְלֹא־לָכֶם וְלֹא־שָׂר
בְּבֵתֵיכֶם וְלֹא־כָל לְטַפְּכֶם: וַיֹּאמְרוּ הַחִיתִּינוּ נִמְצָא־חֵן
בְּעֵינֵי אֲדֹנָי וְהִינֵנוּ עֲבָדִים לְפָרְעָה: וַיִּשָּׂם אֹתָהּ יוֹסֵף לְחֵק
עַד־הַיּוֹם הַזֶּה עַל־אֲדָמַת מִצְרַיִם לְפָרְעָה לְחֵמֶשׁ רֶכֶּ
אֲדָמַת הַכְּהֻנִּים לְבָדָם לֹא הָיְתָה לְפָרְעָה: וַיָּשָׁב יִשְׂרָאֵל
בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֹּאחֲזֵנוּ בָּהּ וַיִּפְּרוּ וַיִּרְבּוּ מְאֹד:

THE BOOK OF RUTH.

I.

1 ויהי בימי שפט השפטים ויהי רעב בארץ וילך איש
מבית לחם יהודה לגור בשדי מואב הוא ואשתו ושני
2 בניו: ושם האיש אלימלך ושם אשתו נעמי ושם שני-
בניו מחלון וכליון אפרתים מבית לחם יהודה ויבאו
3 שדי-מואב ויהיו-שם: וימת אלימלך איש נעמי ותשאר
4 היא ושני בניה: וישאו להם נשים מאביות שם האחת
5 ערפה ושם השנית רות וישבו שם כעשר שנים: וימתו
גם-שניהם מחלון וכליון ותשאר האשה משני ילדיה
6 ומאישה: ותקם היא וכלתיה ותשב משדי מואב כי
שמעה בשדה מואב כי-פקד יהוה את-עמו לתת להם
7 לחם: ותצא מן-המקום אשר היתה-שמה ושתי כלתיה
8 עמה ותלכנה בדרך לשוב אל-ארץ יהודה: ותאמר
נעמי לשתי כלתיה לכנה שבנה אשה לבית אמה יעשה
יהוה עמכם חסד כאשר עשיתם עסיהמתים ועמדי:
9 יתן יהוה לכם ומצאן מנוחה אשה בית אישה ותשק
10 להן ותשאנה קולן ותבכינה: ותאמרנה לה כי-אתך
11 נשוב לעמך: ותאמר נעמי שבנה בנתי למה תלכנה

עמי העודדלי בנים במעי והיו לכם לאנשים: שבנה 12
 בנתי לכן כי זקנתי מהיות לאיש כי אמרתי ישלי
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 לאיש אל בנתי כימרלי מאד מכם כייצאה בי יד-
 יהוה: ותשנה קולן ותבכינה עוד ותשק ערפה לחמותה 14
 ורות דבקהיבה: ותאמר הנה שבה יבמתך אלעמה 15
 ואלאלהיה שובי אחרי יבמתך: ותאמר רות אל- 16
 תפגעייכי לעזובך לשוב מאחריך כי אלאשר תלכי
 אלך ובאשר תליני אלין עמך עמי ואלהיך אלהי:
 באשר תמותי אמות ושם אקבר כה יעשה יהוה לי וכה 17
 יסיף כי המות יפריד ביני ובינך: ותרא כימתאמצת 18
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 עדיבואנה בית לחם ויהי כבאנה בית לחם ותהם כל-
 העיר עליהן ותאמרנה הזאת נעמי: ותאמר אליהן 20
 אליתקראנה לי נעמי קראן לי מרא כייהמר שדי לי
 מאד: אני מלאה הלכתי וריקם השיבני יהוה למה 21
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 נעמי ורות המואביה כלתה עמה השבה משדי מואב
 והמה באו בית לחם בתחלת קציר שערים:

II.

1 ולנעמי מִדַּע לאישה איש נבור חיל ממשפחת
 2 אלימלך ושמו בעז: ותאמר רות המואביה אל־נעמי
 3 אלכה־נא השדה ואלקטה בשבלים אחר אשר אמצא־
 4 חן בעיניו ותאמר לה לכי בתי: ותלך ותבוא ותלקט
 5 בשדה אחרי הקוצרים ויקר מקרה חלקת השדה לבעז
 6 אשר ממשפחת אלימלך: והנהבעז בא מבית לחם
 7 ויאמר לקוצרים יהוה עמכם ויאמרו לו יברכך יהוה:
 8 ויאמר בעז לנערו הנצב על־הקוצרים למי הנערה
 9 הזאת: ויען הנער הנצב על־הקוצרים ויאמר נערה
 10 מואביה היא השבה עס־נעמי משדי מואב: ותאמר
 11 אלקטה־נא ואספתי בעמרים אחרי הקוצרים ותבוא
 12 ותעמוד מאן הבקר ועד־עתה זה שבתה הבית מעט:
 13 ויאמר בעז אל־רות הלוא שמעת בתי אל־תלכי ללקט
 14 בשדה אחר וגם לא־תעבורי מזה וכה תדבקין עס־
 15 נַעֲרָתִי: עיניך בשדה אשר־יקצרון והלכת אחריהן
 16 הלוא צויתי את־הנערים לבלתי נגעך וצמת והלכת
 17 אל־הכלים ושתית מאשר ישאבון הנערים: ותפל על־
 18 פניה ותשתחו ארצה ותאמר אליו מדוע מצאתי חן
 19 בעיניך להכירני ואנכי נכריה: ויען בעז ויאמר לה הגד

הגד לי כל אשר-עשית אתה-מותך אחרי מות אישך
ותעזבי אביך ואמך וארץ מולדתך ותלכי אל-עם אשר
לא-ידעת תמול שלשם: ישלם יהוה פעלך ותהי¹²
משכרתך שלמה מעם יהוה אלהי ישראל אשר-באת
לחסות תחת-כנפיו: ותאמר אמצא-הן בעיניך אדני כי¹³
נחמתני וכי דברת על-לב שפחתך ואנכי לא אהיה
כאחת שפחתך: ויאמר לה בעז לעת האכל גשי הלם¹⁴
ואכלת מן-הלחם וטבלת פתך בחמץ ותשב מצד
הקצרים ויצבט-לה קלי ותאכל ותשבע ותתן: ותקם¹⁵
ללקט ויצו בעז את-נעריו לאמר גם בין העמרים תלקט
ולא תכלימוה: וגם של-תשלו לה מן-הצבתים ועזבתם¹⁶
ולקטה ולא תנערו-בה: ותלקט בשדה עדיה-ערב¹⁷
ותחבט את אשר-לקטה ויהי כאיפה שערים: ותשא¹⁸
ותבוא העיר ותרא חמותה את אשר-לקטה ותוצא
ותתן-לה את אשר-הותרה משבעה: ותאמר לה חמותה¹⁹
איפה לקטת היום ואנה עשית יהי מכירך ברוך ותגד
לחמותה את אשר-עשתה עמו ותאמר שם האיש אשר
עשיתי עמו היום בעז: ותאמר נעמי לכלתה ברוך הוא²⁰
ליהוה אשר לא-עזב חסדו את-החיים ואת-המתים
ותאמר לה נעמי קרוב לנו האיש מגאלנו הוא: ותאמר²¹

רות המואביה גם כִּי־אמר אלי עִם־הנערים אֲשֶׁר־לי
 22 תִּדְבַקִּין עַד אִם־כָּלוּ אֶת כָּל־הַקִּצִיר אֲשֶׁר־לי: וְתֹאמַר
 נַעֲמִי אֶל־רוֹת כִּלְתָה טוֹב בְּתִי כִי תִצְאִי עִם־נַעֲרוֹתַי
 23 וְלֹא יִפְנְעוּ־בְךָ בַשְּׂדֵה אַחֵר: וְתִדְבַק בְּנַעֲרוֹת בְּעֵז לְלַקֵּט
 עַד־כָּלוֹת קִצִיר־הַשְּׂעִרִים וְקִצִיר הַחֲטִים וְתִשָּׁב אֶת־
 חֲמוֹתָה:

III.

1 וְתֹאמַר לָהּ נַעֲמִי חֲמוֹתָה בְּתִי הֲלֹא אִבְקֶשְׁלֶךָ מְנוּחַ
 2 אֲשֶׁר יִיטַב־לְךָ: וְעַתָּה הֲלֹא בְעֵז מִדַּעַתְנוּ אֲשֶׁר הֵיית
 אֶת־נַעֲרוֹתַי הִנְהִי־הוּא זָרָה אֶת־גֵּרְךָ הַשְּׂעִרִים הַלִּילָה:
 3 וְרַחֲצֵת וּסְכַת וּשְׁמַתִּי שְׁמַלְתִּיךָ עֲלֶיךָ וִירַדְתִּי הַגֵּרָן אֶל־
 4 תוֹדְעֵי לְאִישׁ עַד כָּלְתוּ לֹאכֹל וְלִשְׁתוֹת: וַיְהִי בִשְׁכַבּוֹ
 וַיִּדְעַת אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם וּבָאת וּגְלִית
 מִרְגְּלֹתַי וּשְׁכַבְתִּי וְהוּא יִגִּיד לְךָ אֶת אֲשֶׁר תַּעֲשִׂין:
 5 וְתֹאמַר אֵלֶיהָ כָּל אֲשֶׁר־תֹּאמְרֵי ° אַעֲשֶׂה: וְתִרְדַּד הַגֵּרָן
 7 וְתַעַשׂ כְּכָל אֲשֶׁר־צִוְתָהּ חֲמוֹתָה: וַיֹּאכֹל בְּעֵז וַיִּשַׁת
 וַיִּיטַב לָבוּ וַיָּבֵא לְשַׁכַּב בַּקֶּצֶה הָעֶרְמָה וְתָבֵא בַלֵּט
 8 וְתִגַּל מִרְגְּלֹתַי וְתִשְׁכַּב: וַיְהִי בַחֲצֵי הַלִּילָה וַיַּחֲרַד
 9 הָאִישׁ וַיִּלְפַּת וַהֲנֵה אִשָּׁה שְׁכַבַת מִרְגְּלֹתַי: וַיֹּאמֶר מִי־

אֵלֶי קָרִי וְלֹא כָּתִיב v. 5. וּשְׁכַבַת קָרִי v. 4. וִירַדְתִּי קָרִי *ibid.* וּשְׁמַת קָרִי v. 3.

את ותאמר אנכי רות אמתך ופרשת כנפך על־אמתך
 10 כי גאל אתה: ויאמר ברוכה את ליהוה בתי היטבת
 חסדך האחרון מן־הראשון לבלתי־לכת אחרי הבחורים
 11 אסדל ואסדעשיר: ועתה בתי אל־תיראי כל אשר־
 תאמרי אעשה־לך כי יודע כל־שער עמי כי אשת חיל
 12 את: ועתה כי אמנם כי אִם גאל אנכי וגם יש גאל קרוב
 13 ממני: לִיני הלילה והיה בבקר אסיגאלך טוב יגאל^ו
 ואסילא יחפץ לגאלך וגאלתיך אנכי חייהוה שכבי
 14 עדיהבקר: ותשכב מרגלותיו עדיהבקר ותקם בטרֹם
 יכיר איש את־דעהו ויאמר אל־יודע כי־באה האשה
 15 הגרן: ויאמר הבי המטפחת אשר־עליך ואחזיבה
 ותאחז בה וימד שש־שערים וישת עליה ויבא העיר:
 16 ותבוא אל־חמותה ותאמר מי־את בתי ותגד־לה את
 17 כל־אשר עשה־לה האיש: ותאמר שש־השערים האלה
 18 נתן לי כי אמר ° אל־תבואי ריקם אל־חמותך: ותאמר
 שכי בתי עד אשר תדעין איך יפל דבר כי לא ישקט
 האיש כי־אם־כלה הדבר היום:

v. 12. כתיב ולא קרי v. 13. ל' רבתי ibid. קמץ ב'ק. v. 14. מרגלותיו קרי

v. 14. 'תיר ו' v. 17. אלי קרי ולא כתיב

IV.

1 ובעז עלה השער וישב שם והנה הגואל עבר אשר
 דבר־בעז ויאמר סורה שבה־פה לפני אלמני ויסר
 2 וישב: ויקח עשרה אנשים מזקני העיר ויאמר שבו־פה
 3 וישבו: ויאמר לגאל חלקת השדה אשר לאחינו
 4 לאלימלך מכרה נעמי השבה משרה מואב: ואני
 אמרתי אנלה אונך לאמר קנה נגד הישבים ונגד זקני
 עמי אס־תגאל גֵּאל ואס־לא יגאל הגידה לי ואדע־כי
 אין זולתך לגאול ואנכי אחריך ויאמר אנכי אנאל:
 5 ויאמר בעז ביום־קנותך השדה מיד נעמי ומאת רות
 המואביה אשת־המת קניתי להקים שם־המת על־
 6 נחלתו: ויאמר הגאל לא אוכל לגאול־לי פֶּד־אשחית
 את־נחלתי גאל־לך אתה את־גאולתי כי לא־אוכל
 7 לגאול: וזאת לפנים בישראל על־הגאולה ועל־התמורה
 לקים כל־דבר שלף איש נעלו ונתן לרעהו וזאת
 8 התעודה בישראל: ויאמר הגאל לבעז קנה־לך וישלף
 9 נעלו: ויאמר בעז לזקנים וכל־העם עדים אתם היום
 כי קניתי את־כל־אשר לאלימלך ואת כל־אשר לכליון
 10 ומחלון מיד נעמי: וגם את־רות המואביה אשת מחלון
 קניתי לי לאשה להקים שם־המת על־נחלתו ולא־יכרת

שסדהמת מעם אחיו ומשער מקומו עדים אתם היום;
 11 ויאמרו כל־העם אשר־בשער והזקנים עדים יתן יהוה
 את־האשה הבאה אל־ביתך כרחל וכלאה אשר בנו
 שתיהם את־בית ישראל ועשה־חיל באפרתה וקרא־
 12 שם בבית לחם: ויהי ביתך כבית פרץ אשר־ילדה
 תמר ליהודה מן־הזרע אשר יתן יהוה לך מן־הנערה
 הזאת: ויקח בעז את־רות ותהי־לו לאשה ויבא אליה
 13 ויתן יהוה לה הריון ותלד בן: ותאמרנה הנשים אל־
 נעמי ברוך יהוה אשר לא השבית לך גאל היום ויקרא
 14 שמו בישראל: והיה לך למשיב נפש ולכלכל את־
 שיבתך כי כלתך אשר־אהבתך ילדתו אשר־היא טובה
 15 לך משבעה בנים: ותקח נעמי את־הילד ותשתהו
 16 בחיקה ותהי־לו לאמנת: ותקראנה לו השכנות שם
 לאמר ילד־בן לנעמי ותקראנה שמו עובד הוא אבי־
 17 ישי אבי דוד: ואלה תולדות פֶּרֶץ את־
 18 חצרון: וחצרון הוליד את־רם ורם הוליד את־עמינדב:
 19 ועמינדב הוליד את־נחשון ונחשון הוליד אה־שלמה:
 20 ושלמון הוליד את־בעז ובעז הוליד את־עובד: ועובד
 21 הוליד את־ישי וישי הוליד את־דוד:
 22

NOTES.*

GENESIS XXIV.

14. הַנְּעִר. The word נְעַר, originally of the common gender, is pointed as in this example whenever it is feminine.

19. אֲשָׁאֵב, lengthened by a disjunctive which does not always affect the vocalization.

23. לָלִין, always elsewhere לָלִין.

33. וַיִּשָּׂם. The consonants are those of וַיִּשָּׂם (from יָשַׁם), but the vowels require וַיִּשָּׂם (from שָׁם).

39. אֵלֵי = אֵלַי, as v. 5.

XLII.

6. הַשְּׂלִיט, from the same root as Sultan.

7. וַיִּבְרָם = וַיִּבְרָם (from נָבַר).

9. לְרֵאוֹת, emphatic, hence its position.

10. בָּאֵן. The *daghesh* in ב is *daghesh forte* conjunctive, by which monosyllables, and dissyllables accented on the penultima, are attached to words immediately preceding which end in הַּ (ְ) or הַּ (ְ). *Ges.* § 20, 2.

12. לֵא, absolute, *nay*, as shown by the accentuation.

13. *They said, There were twelve of thy servants, brethren, the sons of one man, etc.*

15. הַי, with the names of human beings, but הַי in connection with those of the Deity.

* There are in these notes several references to the last edition of Gesenius' Grammar. It is recommended that the student, while reading the selections here given, review the grammar in some more complete form, paying especial attention to the syntax.

16. שְׁלָחוּ. The *raphe* here denotes that no *daghesch* belongs in the word.
18. אֶתְהָאֱלֹהִים, rendered emphatic both by the article and its position.
19. רָעֲבוֹן בָּתִּים, *for the hunger of your families.*
21. בָּאָה. Is this the feminine of the perfect or of the participle?
23. מְלִיץ, from לוּץ.
25. וַיִּמְלְאוּ. The *raphe* here indicates the loss of a *daghesch forte*. — וּלְהַשִּׁיב. This is a change to what we should consider the natural construction, implying, but not affirming, that the command was obeyed. — כַּסְפֵּיהֶם, with a silent instead of a vocal *shewa* [XXVIII. 1, 2, *a*].
26. וַיִּשְׂאוּ, from נָשָׂא, yet without either a *daghesch* or a *raphe*.
28. וַיִּתְרַדְדוּ, *and they trembled to one another, i.e. and they turned trembling to one another.*
29. הַקֹּרֶת, from קָרָה. 35. הִמָּה, emphatic.
36. בְּלָנָה, for בְּלָן, a rare form, usually pausal, yet not Ruth I. 19. *Ges.* § 91, 1, R. 2.

XLIII.

3. הַעִיר = הָעִיר.
6. לָמָה = לְמָה, the usual form before gutturals. — הִרְעַתֶּם, from רָעַע.
7. הַיָּדוּעַ נָדַע, *how should we know?* 8. שְׁלָחָה, see XLII. 16.
9. תִּבְבְּקֵנוּ, see XLII. 25. 10. כִּי עַתָּה, *surely now.*
12. וּמִשְׁנֵה־כֶּסֶף, *and a second sum of money*; but וּמִשְׁנֵה־כֶּסֶף, *and a double sum of money.*
14. שְׂכָלְתִּי, a stronger form than the preceding, as required by the position.

15. וַיִּקְחוּ, see XLII. 26. 16. וַיִּמְבַּח, for וַיִּמְבַּח [XXXIV. 1, 2, *b*].
26. וַיִּבְיֵאוּ. The point in א is a *daghesh*. It is used four times to call attention to the fact that this letter in the given cases does not quiesce in the preceding vowels.
28. וַיִּשְׁתַּחֲוּ, corrected in punctuation to agree with v. 26.
29. יַחְנֹךְ = יַחְנֵךְ (from חָנַן). 30. שָׁמָּה, for שָׁם.
32. יוֹבְלֵי. This, the original form of the plural, is oftenest found in pause. *Ges.* § 47, 3, R. 4.—הַעֲבָרִים, a name which occurs when the descendants of Abraham are to be especially distinguished from foreigners.

XLIV.

3. אֲוִר, the perfect of the verb. 4. יִצְאָו, trans., *left*.
14. יִבֵּא. The singular is often used with a plural subject, especially if the verb precede.
16. נִצְטַדֵּק, a case of transposition and assimilation.
23. תּוֹסִיפוּן = תּוֹסִיפוּן (from יָסַף).
34. בְּרַע. This preposition, after verbs of seeing, hearing, etc., denotes an interest in the thing perceived.

XLV.

11. וַיִּכְלַבְלְתֵי, from כוּל [XXXVI. 1, 1, *b*; XL. 1, 3, *b*].

XLVI.

4. עֲלֶיהָ, after, rather than before, the verb to which it belongs, yet intensive.
8. The names of the children of Jacob will not be found in the vocabulary.
20. וַיִּוָּלֵד, a passive, equivalent to an impersonal active, *and one bore*; hence the accusative after it [XXXI.].

27. הַבָּאָה. The article is here prefixed to the verb with the force of a relative pronoun. *Ges.* § 109.

28. נִשְׁן, see XLII. 10.

29. וַיֹּאמֶר. The *daghesh* here indicates that the preceding *shewa* is silent. — עוֹרֵר, *without ceasing*.

33. מַעֲשֵׂיכֶם. Several words of this sort take the suffixes of the plural for those of the singular.

34. רֵעִי = רֵעָה, v. 32.

XLVII.

9. שְׁנֵי, from שְׁנָה. II. וַיֹּשֶׁב, uncontracted, for וַיֵּשֶׁב.

13. וַתֵּלֶה, from לָהָה.

15. וַיִּתֵּם, from תָּמַם. — הָרָבָה, from יָרַב.

17. מִקְנֵיכֶם, see XLVI. 33. 19. תִּשְׂמֹן, from שָׂמַם.

24. יִהְיֶה. The singular, though preceded by a plural subject, probably because the four parts are regarded as one mass.

RUTH I.

1. וַיְהִי, as if the book were but a part of a continuous history.

4. וַיִּקְחוּ = וַיִּשְׂאוּ.

6. וַתֵּשֶׁב, more exactly לָשׁוּב. See v. 7.

8. וַעֲשֵׂה, *i.e.* וַעֲשֵׂי, the jussive instead of the imperfect. — עִמָּכֶם, the masculine for the feminine, as in the following verb.

9. וַמְצִאָהּ, *i.e.* וַמְצִאָנָה. *Ges.* § 47, 3, R. 3.

10. כִּי, *nay but*. II. לָכֶם, see v. 8. 12. לָכֶן, see v. 9.

13. תִּעֲנֶנָּה = תִּעֲנֶנְהָ (from עָנָן). — הִלָּהֶן, the fem. for the masc.

14. וַתִּשְׂאָנָה = וַתִּשְׂאָהּ.

19. בּוֹאֲנָהּ = בּוֹאֵן, see Gen. XLII. 36. — וְתַהֲם, from הוּם. — וְתֹאמְרָהּ. What is the subject?

20. מָרָא = מָרָה. 22. הַשָּׁבָה, see Gen. XLVI. 27.

II.

1. מִידַע, for מוֹדַע. 2. אֲשֶׁר — בְּעֵינָיו, *him in whose eyes*.

7. שְׁכַתָּהּ (from יָשַׁב), *her stay*.

8. תַּעֲבֹרִי = תַּעֲבָרִי. The retention of the vowel preceding the affirmative is more common in such forms as תִּדְבְּקִין = תִּדְבְּקִי, and

9. יִקְצְרוּ = יִקְצְרוֹן. *Ges.* § 47, 3, R. I. — וְצַמַּת, for וְצַמַּתִּית, as if from צָמָה.

14. לָהּ, without the *mappik*. — נְשִׁי, for נְשֵׁי. *Ges.* § 66, I. — וְתִתֵּן, in pause for וְתִתֵּן (from יָתַן).

16. שֵׁל, the construct for the absolute.

18. וְתוֹצֵא, *i.e.* Ruth. See v. 14. 21. הַנְּעָרִים, for the fem., v. 8.

III.

2. מוֹדַעְתָּנוּ, in pause for מוֹדַעְתָּנוּ.

3. וְרַחֲצֵתָּ, the perfect with *Waw* consecutive after an implied command. *Ges.* § 126, 6, R. I. — וְשִׁמְתִּי. The י which originally belonged to the second fem. is here preserved, though not pronounced. See also וְיִרְדֵּתִי and v. 4, וְשִׁכְבֹתִי. *Ges.* § 44, 2, R. 4.

4. תַּעֲשִׂין, comp. II. 8.

5. After תֹּאמְרִי supply the consonants אֵלֵי.

9. וְפָרַשְׁתָּ. The perfect with *Waw* consecutive, equivalent to an imperative, is warranted by the tone in which the previous statement is made.

12. וְעַתָּה כִּי אֲמַנֶּם כִּי, and now though indeed.—אִם is considered superfluous.—גָּאֵל, not גָּאֵל, though it really immediately follows כִּי; in some editions ג has no *daghesh*.

13. לִינִי. A large letter is sometimes used to mark the middle of a book, and sometimes, as here, for some other purpose now forgotten.

14. מִרְגְּלוֹתָיו = מִרְגְּלוֹתָיו. — בְּטָרָם = בְּטָרָם, though the consonants are those of בְּטָרָם.

15. וְאֶחָיו, for וְאֶחָיו, through the influence of the , which has disappeared.—וְתֵאחָזֶן, rarely, but regularly וְתֵאחָזֶן.

17. After אָמַר supply as in v. 5.

IV.

1. וַיִּסָּר, not וַיִּסָּר, through the influence of ך.—וַיֵּשֶׁב, instead of וַיֵּשֶׁב in pause.

4. גָּאֵל, in pause.—וְאִדְעָה = וְאִדְעָה, the cohortative rather than the simple imperfect.

5. קִנִּיתִי. The consonants of the first com. with the vowels of the second sing. masc., the latter of which is plainly the form required.

6. לְגִאֹלֵלִי. The shortened form of the infinitive is the one required before *makkeph*; the ך is therefore redundant.

11. אֲנַחְנוּ, supply עָדִים.

15. אֶהְבֶּתְךָ, for אֶהְבֶּתְךָ. [XXII. 1.]

16. וְתִשְׁתָּהוּ = וְתִשְׁתָּהוּ, (from שִׁית).

18. פָּרַץ, in pause. 22. יִשִּׁי, in pause.

VOCABULARIES.



HEBREW-ENGLISH.*

אָב (אָבָה), const. אָבִי; suff.
אָבִי, etc.; plur. אָבוֹת; const.
אָבוֹת, M., *father*.

אָבָה, impf. יֵאָבָה, *be willing, wish*.
אָכֵל, *surely*.

אֲבִרְהָם, M., *Abraham*.

אֲדוֹן, const. אֲדוֹן; plur. אֲדוֹנִים;
const. אֲדֹנָי, M., *master, owner*,
Lord. The plural is used for the
singular, especially of God.

אֲדָמָה, const. אֲדָמָת; plur.
אֲדָמוֹת, F., *soil, land, earth*.

אָהַב, impf. יֵאָהֵב; inf. const.
אֲהַבָּה, *love*; II. part. *amiable*;
IV. part. act. *lover*.

אָהֵל, plur. (irreg.) אֲהָלִים;
const. אֲהָלָי, M., *tent, house*.

אוֹ (אוֹה), *or*.

אוֹר, perf. אֹרַר; impf. יֵאֹרַר,
dawn, shine; II. = I; III. *light*,
enlighten, enliven.

אוּלַי (לֹא + לִי), *if not*,
perhaps.

אֵן, *then, past or future*; מֵאָז, *since*,
from.

אָזְן, dual אֲזָנַיִם; const. אֲזִנִּי, F.,
ear.

אָח (אָחָה), const. אָחִי; suff.
אָחִי, etc.; plur. אָחִים; const.
אָחִי; l. suff. אָחִי, etc., but
אָחִיו; h. suff. אָחִיכֶם, M.,
brother.

אָחָד, const. אָחָד; F. אַחַת, *one*.

אָחוֹת (אָחָה), const. אָחוֹת;
plur. (אָחוֹת); const. אָחוֹת,
or אָחוֹת, F., *sister*.

* This vocabulary will be found sufficient not only for the exercises and selections contained in this book, including the whole of Ruth, but, with a little additional assistance, for many other extended passages of the Bible.

אָחַז, impf. יֵאָחֵז, oftener יֵאָחֵז, *seize, hold*; II. reflex. or pass. of I., hence, *acquire possessions*; III. = I.; IV. *hide*.

אָחֻזָּה, const. אֲחֻזָּה, F., *possession*.

אָחַר, impf. first sing. אֶחָר, *tarry*; IV. אֶחָר; impf. יֵאָחַר, *tarry, detain*.

אֶחָר, as an adverb, *afterward*; plur. const. as a preposition, *behind, after* [XXIX.]; אֶחָרֵי אֲשֶׁר or בֵּן אֶחָרֵי, *after, thereupon*.

אֶחָר, F. אֲחָרֵת; plur. אֲחָרִים and אֲחָרוֹת, *following, other*.

אֶחָרוֹן, F. אֲחָרוֹנָה; plur. אֲחָרוֹנִים, *after, latter, future*.

אֲחָת, see אָחָד.

אֵינָהּ, *where?* [XLVI.]

אֵיךְ, *how*.

1. אֵין, const. אֵין, *non-existence, is not*.

2. אֵין, *where*; מֵאֵין, *whence*.

אֵיפָהּ, const. אֵיפָת, F., *ephah*.

אֵיפָהּ (אֵי פָהּ), *where?*

אֵישׁ, plur. אֲנָשִׁים; const. אֲנָשִׁי, M., *man, husband, each*.

אָכַל, impf. יֵאָכַל; in pause, יֵאָכַל, *eat, destroy*; II. pass. of I.; III. הֵאָכִיל, *give to eat*; IV. *devour* [XXXVII.].

אָכַל, suff. אֲכָלִי, M., *food*.

אֵל, *not*, in deprecations; also, *nay*.

אֵל (almost always with *makkeph*), suff. אֵלַי, etc., *to, into, toward, against* [XXIX.].

אֵל, plur. אֱלִים; const. אֱלִי, M., *hero, god, God*.

אֵלָהּ, const. אֵלָת; plur. אֵלוֹת, F., *oath, command, curse*.

אֵלֹהֵי, M., *god, God*; plur. אֱלֹהִים; const. אֱלֹהֵי, *gods, God*.

אֵלִימֶלֶךְ, M., *Elimlek*.

אֵלְמָנִי, M., *any*.

אֵלְפָהּ, du. אֵלְפִים; plur. אֵלְפִים; const. אֵלְפֵי, M., *ox, thousand, family*.

אֵם, an interrogative particle; also, *if, though, when*; אֵם לֹא, when an oath is implied, *verily*.

אֵם, suff. אֵמִי, etc.; plur. אֵמוֹת, F., *mother*.

אֵמָהּ, const. אֵמָת; plur. אֵמָהוֹת; const. אֵמָהוֹת, F., *handmaid*.

אָמַן (*stay*), אֲמֵנָה, *nurse*; II. *be firm, true*; III. *trust, believe*.

אֲמֵנִים, *truly*.

אָמַץ, impf. יֵאָמַץ, *be strong*; III. = I.; IV. *strengthen, harden, choose*; V. reflex. of IV.

אָמַר, impf. יֹאמֵר; inf. const. with לְ, לֵאמֹר; *II. speak, say*; II. pass. of I.; III. הֵאָמַר, *accept*; V. *boast*. [XXXVII.]

אֲמֵת (אֲמֵנָה), suff. אֲמֵתִי, etc., F., *security, trustworthiness, truth*.

אֲמֵתוֹת (מֵתוֹת), plur. const. אֲמֵתוֹת, F., *sack*.

אֲנֵה, *whither? where?*

אֲנִי = אֲנִי, c., I. [VI.]

אֲנִי, c., I. [VI.]

אֲסוֹן (אֲסָה), M., *harm*.

אָסַף, impf. יֵאָסַף, *gather, assemble*; II. reflex. or pass. of I.; IV. = I.; V. = II.

אָסַר, impf. יֵאָסַר or יֵאָסֵר, *bind, harness*; II. pass. of I.

אָף (אֲנָה), suff. אֲפִי, M., *nose, wrath*; dual אֲפִים; const. אֲפִי, *nostrils, face*.

אָפֹא or אָפוּ, *then*.

אָפַס, *cease, fail*.

אָפַק (*twist*), V. *restrain one's self*.

אֲפָרַת or אֲפָרְתָה, F., *Ephrath, Bethlehem*.

אֲפָרְתִי, M., *Ephrathite*.

אַרְבַּע, see

אַרְבַּעַת, const. אַרְבַּעַת; with fem. אַרְבַּע, *four*.

אַרְבַּעִים, *forty*.

אַרְם, const. אַרְם, D., *Syria*; אַרְם נְהָרַיִם, *Mesopotamia*.

אַרְץ, with the article, הָאָרֶץ; plur. אַרְצוֹת; const. אַרְצוֹת, F., *land, earth*.

אִשָּׁה (אֲנִשָּׁה), const. אִשָּׁת; suff. אִשְׁתִּי; plur. נִשְׁיִם; const. נִשְׁי, F., *woman, wife*.

אִשָּׁם, plur. אִשְׁמִים, *guilty*.

אִשֶּׁר, *which* [VI.], *that*.

אַתָּה, F., *thou*. [VI.]

אַתָּה (אוֹת), with *makkēph*, אַתָּה; suff. אַתִּי, etc., sign of the definite accusative. [XXI.]

אַתָּה (אֲנָה), with *makkēph*, אַתָּה; suff. אַתִּי, etc., *near, with*. [XXIX.]

אַתּוֹן, const. אַתּוֹן; plur. אַתּוֹנוֹת, F., *she-ass*.

ב

ב, *in, over, with, by.* [XXIV.]

בָּאָר, plur. בְּאֵרוֹת; const.

בְּאֵרוֹת, or בְּאֵרוֹת, F., *well.*

בָּאָר לְחַי רְאִי, *Well of the Living One who sees me.*

בָּאָר שֶׁבַע, *Beersheba, Seven-well.*

בְּגָד, plur. בְּגָדִים; const. בְּגָדִי, M., *garment.*

בַּד, M., *part;* לְבַד, *alone, suff.*

לְבַדִּי, etc.; מִלְבָּד, *besides.*

בְּהֵל, (*loose*), II. *be frightened, feel frightened;* III. *frighten, accelerate, hunt;* IV. = III.

בְּהֵמָה, const. בְּהֵמַת; suff.

בְּהֵמַתִּי, etc.; plur. בְּהֵמוֹת;

const. בְּהֵמוֹת, F., *beast.*

בּוֹא, perf. בָּא, impf. יָבוֹא, *come;*

III. הֵבִיא, *bring.*

בְּחֹר, plur. בְּחֹרִים; const.

בְּחֹרִי, M., *chosen, youth, young-man.*

בָּחַן, impf. יִבְחֹן, *spy, prove;*

II. pass. of I.

בִּטָּן, plur. בְּטָנִים, M., *pistachio.*

בִּי, *pray! please!*

בִּין, perf. בָּן; impf. יִבִּין, *perceive,*

understand; II. *be intelligent;*

III. *caus. of I. or = I.;* IV. *guard;*

V. *consider.*

בֵּין (from בֵּינָן), *middle, between, within.* [XXIX.]

בֵּית (בּוֹא), const. בֵּית; plur.

בֵּיתִים; const. בֵּיתִי, M., *house,*

family; הַבַּיְתָה, *to the house.*

בֵּית לְחֵם, *Bethlehem.*

בְּכוֹר, plur. בְּכוֹרִים; const.

בְּכוֹרִי, M., *first-born, choice.*

בָּכָה, impf. וּבָכָה; consec. וַיִּבְכֶּה,

weep; IV. *beweep.*

בָּכִי, suff. בְּכִי, *weeping.*

בְּכָרָה, const. בְּכָרַת; plur.

בְּכָרוֹת, F., *birthright, first-born.*

בָּלָת (*destruction*), whence בְּלַתִּי,

not, except.

בֵּן (בִּנָּה), const. בֵּן, *rarely*

suff. בְּנִי, etc.; plur. בְּנָיִם; const.

בְּנִי, M., *son, descendant.*

בָּנָה, impf. וּבָנָה, *build, till;* II.

pass. of I.

בְּנֵימִין (בְּנֵימִין), M., *Benjamin.*

בֹּעַז, M., *Boaz.*

בָּעִיר, M., *cattle.*

בְּקָע, *half (shekel).*

בְּקָר, const. בְּקָר; plur. בְּקָרִים,

C., *cattle, oxen.*

בֹּקֶר, plur. בְּקָרִים, M., *morning, morrow.*

בִּקֵּשׁ (*split*), IV. *seek, aim, demand.*

בֶּרֶךְ, *grain.*

בָּרַךְ, impf. יִבְרַךְ, *kneel*; II. reflex. or pass. of III.; III. *make kneel*; IV. בִּרְךָ or בָּרַךְ, *bless*; V. reflex. of III. [XXXIII.]

בַּת (בְּנֵית), suff. בְּתִי, etc.; plur.

בָּנוֹת; const. בְּנוֹת, F., *daughter.*

בֵּתוּאֵל, M., *Bethuel.*

בְּתוּלָה, const. בְּתוּלוֹת; plur.

בְּתוּלוֹת, F., *virgin.*

גָּאֵל, impf. יִגְאֵל, *redeem, release, avenge, marry*; hence גֹּאֵל, *redeemer, avenger, kinsman*; II. pass. of I.

גְּאֻלָּה, const. גְּאֻלַּת, F., *redemption, right of redemption, property subject to redemption, relationship.*

גְּבוּל, plur. גְּבוּלִים, M., *border, district.*

גִּבּוֹר, plur. גִּבּוֹרִים, M., *strong, mighty, leader, hero.*

גִּבְיָע, const. גִּבְיַע, M., *cup.*

גְּדוּלָה, const. גְּדוּל, F. גְּדוּלָה; plur.

גְּדוּלִים, F. גְּדוּלוֹת, *great.*

גָּדַל or גִּדְּלָה, *be or become great, rich, or powerful*; III. *enlarge, exalt*; IV. *rear*; V. *boast.*

גּוֹי, plur. גּוֹיִם; const. גּוֹיֵי, M., *people, nation, heathen.*

גּוּיָה, const. גּוּיַת, plur. גּוּיּוֹת, F., *body, corpse.*

גָּוַר, perf. גָּר; impf. יִגּוּר, *with-draw, sojourn*; V. הִתְגּוּרַר = I.

גִּלְגַּל, impf. יִגְלַח, consec. *uncover, reveal, open*; II. reflex. and pass. of I. and IV.; IV. *bare, expose, reveal*; V. reflex. of IV.

גָּלַל or גָּל, *roll, commit*; II. reflex. or pass. of I.; III. and IV. = I.; V. הִתְגּוּלַּל, *attack.*

גַּם, *also*; גַּם . . . גַּם, *both . . . and.* גִּמָּא (*drink*), III. *let drink*; IV. *swallow.*

גִּמְלָה, const. גִּמְלֵי, plur. גִּמְלִים; const. גִּמְלֵי, M., *camel,*

גָּנַב, impf. יִגְנַב, *steal*; II. pass. of I.; IV. = I.; V. used adverbially in the sense of *stealthily.*

גָּעַר, impf. יִגְעַר, *rebuke.*

גָּרַן, plur. גָּרְנוֹת; const. גָּרְנוֹת, F., *threshing-floor.*

גֹּשֶׁן, *Goshen.*

ד

דָּבַק or דִּבְּק, impf. יִדְבֹּק, *cling*;

III. *fasten, pursue, overtake*;

IV. = I.

דָּבַר, part. דֹּבֵר, *speaking*; II. recip. of IV.; III. *subdue*; IV.

דִּבֶּר, *speak*; V. = IV.

דָּבָר, const. דְּבָר; plur. דְּבָרִים; const. דְּבָרִי, M., *word, deed, thing*. [XXVII.]

דְּבַשׁ, suff. דְּבָשִׁי, M., *honey*.

דָּוִד, M., *David*.

דָּל, plur. דְּלִיִּם; F. דְּלוֹת, *wavering, weak, poor*.

דָּם, const. דָּם; suff. דְּמֹוֹ, D., *blood*; plur. דְּמִים, *bloodiness, violence*.

דָּרַשׁ, impf. יִדְרֹשׁ, *seek, ask, require*; II. pass. of I.

דָּרַךְ, plur. דְּרָכִים; const. דְּרָכִי, D., *way*.

ה

הֵּ, הַ, הָ, interrogative particle.

[XLVII.]

הֵּ, הַ, הָ, *the*. [XX.]

הֵּא, *see! here!*

הוּא, *he*. [VI.]

הוּם, perf. הָם, *confound*; II. impf.

יָהֵם, pass. of I.; III. *make a noise*.

הוּא, in the Pentateuch usually הוּא, F., *she*. [VI.]

הָיָה, impf. יִהְיֶה; juss. יְהִי, *happen, become, was*; II. נִהְיָה, *become, happen, pass.*

הָלָה = הָה, M., *this*.

הָלַךְ, impf. יִלְךְ, impa. לָךְ, inf. const. לָכָה, *go, depart*; II. *depart*; III. הוֹלִיךְ or הִילִיךְ, *lead, remove*; IV. = I.; V. *walk, live*.

הֵלֵם, *hither, here*.

הֵן, *lo! behold!*

הִנֵּה, suff. הִנְנִי, etc., *lo! behold!*

[XLVI.]

הִנֵּה, *hither*.

הַרְיוֹן (הָרָה), M., *conception, pregnancy*.

ו

וּ, וִי, וְ, *and*. [XLV. and XLVI.]

ז

זָבַח, impf. יִזְבַּח, *slaughter, offer*; IV. freq. of I.

זָבַח, plur. זְבָחִים; const. זְבָחִי, M., *victim, offering*.

נָה, F. וְנָת, *this*; plur. אֲנָה, *these* [VI.]; adv., *here, just*.

זָהָב, const. וְזָהָב, M., *gold*.

זוּלָה, const. וְזוּלָת, F., (*removal*), *besides, except*.

זָכַר, impf. יִזְכֹּר (*pierce*), *recall, remember*; II. pass. of I.; III. *remind, commemorate*.

זָמְרָה, const. וְזָמְרָת, F., *music, song, produce*.

זָקֵן, impf. יִזְקֵן, *be old*.

זָקֵן, const. וְזָקֵן; plur. זָקֵנִים; const. וְזָקֵנִי, M., *old*.

זָקֵנָה, const. וְזָקֵנָת, F., *old-age*.

זָקֵנִים, M., *old-age*.

זָרָה, impf. יִזְרֶה, *scatter, winnow*; II. pass. of I.; IV. = I.

זָרַע, impf. יִזְרַע, *strew, sow*; II. pass. of I.; III. *beget, conceive*; IV. = I.

זָרַע (plur. וְזָרְעִים); const. וְזָרְעִי, M., *seed, posterity*.

ח

חָבַט, impf. יִחַבֵּט, *beat out*; II. pass. of I.

חָדַל, impf. יִחַדֵּל, *cease, leave*.

חָדַר, const. חֲדָר; suff. חֲדָרוֹ, but חֲדָרָה; plur. חֲדָרִים; const. חֲדָרָי, M., *room, recess*.

חָס, perf. חָס; impf. יִחַס; juss. יִחַס, *pity, spare*.

חוּץ, plur. חוּצוֹת, D., *outside, street*; הַחוּצָה, *out*.

חָזַק, imp. יִחַזֵּק, *be firm, strong, severe*; III. *seize, hold, strengthen*; IV. *strengthen, harden*; V. reflex. of IV.

חָטָא, impf. יִחַטֵּא, *miss, sin*; III. *mislead, condemn*; IV. *atone*; V. reflex. of IV.

חֲטָה, plur. חֲטָיִם; const. חֲטָי, F., *wheat*.

חַי (חַיָּה), const. חַי, *living*; F. חַיָּה, *beast, life*; plur. חַיִּים, *beings, life*. לַחַי, see בָּאָר.

חָיָה, impf. יִחַיָּה; juss. יִחַי, *live*; III. *sustain, save, revive*; IV. = III.

חַיִּל, const. חַיִּל; plur. חַיִּלִּים; const. חַיִּלִּי, M., *might, wealth, skill, virtue*.

חֲיִק, M., *bosom*.

חָלַב or חָלָב; suff. חָלָבוֹ; plur. חָלָבִים; const. חָלָבִי, M., *fat, best*.

חֲלוֹם, plur. חֲלוֹמוֹת, M., *dream*.

חָלִיל (profane), whence חֲלִילָה, *far be it*.

חֲלִיפָה, const. חֲלִיפַת; plur. חֲלִיפוֹת, F., *change, relief*.

חָלַל, (*be loose*); II. נָחַל, impf. יִחַל, inf. const. הִחַל, pass. of IV.; III. הִחַל, impf. יִחַל, *break, violate*; יָחַל, *begin*; IV. חָלַל, *profane*.

חָלַם, impf. יִחַלֵם, *dream*; III. caus. of I.

חֲלָקָה, const. חֲלָקַת, F., *part*.

חֲמוֹר, plur. חֲמוֹרִים; const. חֲמוֹרִי, M., *ass*.

חֲמוֹת (חמדה), const. חֲמוֹת, F., *mother-in-law*.

חֲמוֹשִׁי OR חֲמוֹשִׁי, F. חֲמוֹשִׁית, etc., *fifth*.

חֲמוֹץ, M., *vinegar*.

חֲמוֹשׁ, M., *a fifth*.

חֲמוֹשׁ, see

חֲמוֹשָׁה, const. חֲמוֹשֶׁת; with feminines חֲמוֹשׁ; const. חֲמוֹשׁ, *five*.

חֲמוֹשִׁים, *fifty*.

חֲנִי, suff. חֲנִי, M., *favor, beauty*.

חָנַן or חָן, impf. יִחַן or יִחַנֵן, *pity, favor*; II. pass. of I.; V. *entreat*.

חֲסֵד, pl. חֲסֵדִים; const. חֲסֵדִי, M., *grace, favor, mercy*.

חָסָה, impf. יִחָסֶה, *hide, trust*.

חָפֵץ, impf. יִחָפֵץ or יִחָפֵץ, *be inclined, pleased*.

חָפַשׁ, impf. יִחַפֵּשׁ, *seek*; II. pass. of IV.; IV. *seek, search*; V. *hide, disguise*.

חֲצִי, suff. חֲצִי, *middle, half*.

חֲצֵרוֹן, M., *Hesron*.

חֶק, with *makkeph* חֶק; suff. חֶקִי; plur. חֶקִים; const. חֶקִי, M., *task, portion, limit, statute*.

חָרַד, impf. יִחַרַד, *tremble, fear*; III. *frighten*.

חָרָה, impf. יִחַרְחֶה, consec. יִחַר, *be heated*; II. = I.; III. *kindle, be zealous*.

חֲרִישׁ, const. חֲרִישׁ, M., *plowing, seed time*.

חָרַשׁ, impf. יִחַרֵשׁ, *be silent, inactive*; III. = I.; V. *keep still*.

ט

טָבַח, *slay*.

טָבַח, M., *slaughter, victim*.

טָבַל, impf. יִטְבֵּל, *dip*; II. pass. of I.

טוֹב, F. טוֹבָה; plur. טוֹבִים; F. טוֹבוֹת, *good*; fem. sing. also a noun.

טוֹב, M., *goodness, happiness, goods*.
טָעַן, *lade*.

טָף, suff. טַפֵּי, M., *children, family*.

טָרַם (*separation*), used as an adv. for בְּטָרַם, *before*.

טָרַף, impf. יִטְרַף, *pluck, tear*; II. pass. of I.; III. *feed*; IV. = I.

יְבָמָה, suff. יְבָמָתִי, F., *sister-in-law*.

יְגוֹן, M., *sorrow*.

יָד, (ידה), const. יָד; dual יָדַיִם; const. יָדַי, F. or C., *hand*; plur.

יָדוֹת, const. יָדוֹת, F., *side, time*.

יָדַע, impf. יִדְעַע; inf. const. יִדְעַת, *learn, know*; II. reflex. or pass. of I.; III. *show, teach*; IV. = III.; V. *make one's self known*.

יָהַב, only in impa. הֵב or הִבָּה, הִבֵּי, and הִבֵּי, *give*.

יְהוּדָה, M., *Judah*.

יְהִי, instead of יִהְיֶה (היה), by

the substitution of the vowels of יִהְיֶה for those which belong to the word, M., *Yahweh*, not *Jehovah*.

יּוֹם, plur. יָמִים; const. יָמִי, F., *day*. הַיּוֹם, *to-day*.

יוֹנֵק (יִנֵּק), M., or יוֹנֵקֶת, F., *sprout*.

יוֹסֵף, M., *Joseph*.

יָטַב, perf. wanting; impf. יִיטַב, *be good, right, glad*; III. הִיטִיב, caus. of I.

יָכַח (*tread*), II. pass. or recip. of III.; III. הוֹכִיחַ, *determine, correct, punish*.

יָכַל, impf. יִכָּל, really III. pass., *be able, overpower*.

יָלַד, impf. יִלְד; inf. const. לָדַת, *beget*; F., *bear*; II. *be born*; III. *make bear, beget, make*; IV. *help bear* (as midwife); pass. *be born, made*.

יָלַד, plur. יְלָדִים; const. יְלָדִי, M., *son, boy*.

יָמִין, const. יָמִיִן, M., *the right* (*hand, etc.*).

יָסַף, impf. יוֹסִיף, really III., *add, increase*; with an infinitive following, *again*; II. pass. of I.

יַעֲקֹב, *M., Jacob.*

יָצָא, *impf. יֵצֵא; impa. יָצָא; inf. const. יֵצְאוּ, go forth, depart;*
 III. *bring forth, produce.*

יָצַג (*pour*), III. הִצִּיג, *set, place, fix.*

יִצְחָק, *M., Isaac.*

יָרָא, *impf. יִירָא, fear; II. pass. of I.; IV. terrify.*

יָרַד, *impf. יֵרַד, go down, fall;*
 III. *caus. of I.*

יָרָה, *impf. יִירָה, throw, shoot, found; II. pass. of I.; III. throw, shoot, notify, instruct.*

יָרַךְ, *const. יֵרֶךְ; dual יֵרָכִים, F., loin.*

יָרַשׁ, *impf. יִירַשׁ; impa. יָרַשׁ; in pause, יָרַשׁ or יִרְשָׁה, gain, possess, expel; II. be impoverished; III. grant, possess, expel, destroy.*
 [XXXIX.]

יִשְׂרָאֵל, *M., Israel.*

יֵשׁ, with *makkeph* יֵשׁ; *suff. יֵשֶׁד;*
 etc., *there is.* [XLVII.]

יָשַׁב, *impf. יֹשֵׁב, sit, stay, dwell;*
 II. *be inhabited; III. caus. of I.;*
 IV. = III. [XXXVIII.]

יֵשִׁי, *M., Jesse.*

יָשַׁם, *better שָׁמַם.* See *Addenda.*
 יָתַר (*stretch*), II. *remain; III. leave, make, abound.*

כ

כָּ, *as, like, according to, when, after.*
 [XXIV.]

כָּבֵד, *const. כָּבֵד; plur. כְּבֹדִים;*
const. כְּבָדִי, heavy, severe.

כְּבוֹד, *const. כְּבוֹד, M., honor, glory, abundance.*

כֶּדֶי, *suff. כְּדֵי; plur. כְּדֵיִם; const. כְּדֵי, F., jar, pitcher.*

כֵּן, *thus, referring to what follows.*
 כֹּהֵן, *plur. כֹּהֲנִים; const. כֹּהֵנִי, M., priest.*

כֹּל, *perf. כָּל, grasp; III. = IV.;*
 IV. כֹּלְכֹל, *contain, sustain, maintain.*

כוֹן (*stand*), II. *be fixed, firm, sure, right; III. set, prepare, direct;*
 IV. כּוֹנֵן, = III.; V. = II.

כָּחַד (*deny*), II. *reflex. or pass. of III.;* III. *hide, destroy; IV. deny, conceal.*

כִּי, *that, for, but, when. כִּי אִם, but, except.*

כֹּל, with *makkeph* כֹּל; *suff. כֹּלְנוּ,*
 etc., *whole, all, every.*

בָּלָה, *be finished, destroyed*; IV. *finish, destroy.*

בָּלָה, const. בֵּלַת; plur. בְּלוֹת, F., *bride, daughter-in-law.*

בָּלִי (בלה), plur. בָּלִים; const.

בָּלִי, M., *vessel.*

בְּלִיזֵן, M., *Kilion.*

בָּלַם (*strike*), II. *be ashamed, abashed*; III. *abash, insult.*

בָּמַר (*burn*), II. *contract, yearn.*

בֵּן (בון), plur. בָּנִים, *right, upright.*

בֵּן, *thus, referring to what precedes.*

עַל-בֵּן, *therefore.*

בְּנֵעַן, M., *Canaan.*

בְּנֵעֲנִי, F. בְּנֵעֲנִית, *Canaanite.*

בָּנָה, const. בְּנָה; plur. בְּנָפִים; const. בְּנָפִי, F., *cover, wing, border.*

בָּסָה, part., *covering*; II. pass. of IV.; IV. *cover, conceal*; V. reflex. of IV.

בָּסָה, plur. בְּסָפִים; const. בְּסָפִי, M., *silver, money.*

בָּרַת, impf. יִבְרַת, *cut, destroy, prescribe*; II. pass. of I.; III. = I.; IV. = I.

בָּתַב, *write, inscribe, prescribe*; II. pass. of I.; IV. *prescribe.*

ל

ל, *to, for, near, concerning.* [XXIV.]

לֹא, also לֹוא, *not*, in simple negations and absolute prohibitions.

לֵאָה, F., *Leah.*

לֵב (לבב), with *makkēph* לָב; suff. לְבִי, etc.; plur. לְבוֹת, M., *heart, self, courage.*

לֵבָב, const. לְבָב; plur. לְבָבִים; const. לְבָבִי, M., *heart.*

לָבָן, M., *Laban.*

לָהָה, impf. consec. וַיִּלָּה, *languish.*

לֹא, see לֹא.

לֹא-לֹא (לו, *if*, + לֹא, *i.e.* לֹא, *not*), *if not.*

לֹוּן, see לוּן.

לוּץ, perf. לָץ; part. לָץ; III. *scoff, interpret*; מְלוּץ, *interpreter.*

לְחִי, ל and the article with חִי, *q.v.*

לֶחֶם, suff. לְחֵמִי, M., *food, bread.*

לָט, plur. לְטִים; const. לְטִי, *concealment, magic.* בְּלָט, *secretly.*

לָדָם, M., *ladanum*.

לַיְלָה, oftener לַיְלָה; const. לַיְלָה;
plur. לַיְלָה, F., *night*.

יָלוּן or לֹוֹן, perf. לָן; impf. יָלוּן;
lodge, remain; II. *be stubborn,*
murmur; III. *harbor, murmur*.

לָדָם, see הִלָּדָם.

לָפַת, impf. יִלְפַת, *turn, grasp*;
II. *wind, turn*.

לָקַח, impf. יִקַּח; impa. קַח; inf.
const. קָחַת, *seize, take, bring*;
II. pass. of I.; IV. = I.

לָקַט, impf. יִלְקַט, *gather, collect,*
glean; IV. = I.

מ

מָאד (*power*), *very*.

מָאָה, const. מֵאָת; dual מֵאָתַיִם;
plur. מֵאוֹת, F., *hundred*.

מִגְדָּנֹת, F., *precious things*.

מִגְנֹרָה, sing. unused; plur. מִגְנֹרִים;
const. מִגְנֹרָה, M., *sojourn, abode*.

מִדָּר or מֵדָר, impf. יִמְדָר, *meas-*
ure.

מִדּוּעַ (מִהֵדוּעַ), *why?*

מָה, מַה, מֵה, *what?* לָמָה or
לְמָה, *for what? why?*

מָהָה (*be flabby*), V. הִתְמַהְמַה,
hesitate, linger.

מָהָר, *hasten*; II. *be rash, reckless*;
IV. מָהָר, *bring hastily, hasten*.

מוֹאָב, M., *Moab*.

מוֹאָבִי, F. מוֹאָבִית or מוֹאָבִיָּה;
plur. מוֹאָבִים; F. מוֹאָבִיּוֹת,
Moabite.

מוֹדַע (יֹדַע), M., *acquaintance,*
kinsman.

מוֹדַעַת, F., = מוֹדַע.

מוֹלְדָתִי (יֹלְדָה), suff. מוֹלְדָתִי;
plur. מוֹלְדוֹת, *birth, posterity,*
family.

מוֹת, perf. מָת; impf. יָמוּת, *die*;
III. *kill*.

מוֹת, const. מוֹת, M., *death*.

מוֹזוֹן, M., *food*.

מוֹחֵיָה (חֵיָה), const. מוֹחֵיָה, F.,
preservation, health, food.

מַחֲלוֹן, M., *Mahlon*.

מַטְמֹן, plur. מַטְמֹנִים; const.
מַטְמֹנִי, *hiding-place, treasure*.

מַטְפָּחַת, plur. מַטְפָּחוֹת, F.,
mantle.

מִי, *who*. [VI.]

מִיטָב (יֵטָב), const. מִיטָב, M.,
the best.

- מִיָּם (מִיָּה), const. מִי or מִיָּמִי; suff. מִיָּמִי, etc., M., *water*.
- מִינְקָת or מִנְקָת (יִנְק III. part. act), suff. מִינְקָתִי; plur. מִינְיָקוֹת, F., *nurse*.
- מָכַר, impf. יִמְכַר, *sell*; II. reflex. or pass. of I.; V. = II.
- מָלֵא, impf. יִמְלֵא; inf. const. מְלֵאת, *be full, fill*; II. *be filled, fulfilled*; IV. *fill*.
- מְלֵא, F. מְלֵאָה; plur. מְלֵאִים; F. מְלֵאוֹת, *full*.
- מְלֵאָךְ, const. מְלֵאָךְ; plur. מְלֵאָכִים; const. מְלֵאָכֵי, M., *messenger, angel*.
- מְלוֹן (לוֹן), const. מְלוֹן, M., *inn*.
- מְלֹךְ, plur. מְלָכִים; const. מְלָכֵי, M., *king*.
- מְלֻכָּה, const. מְלֻכַּת; plur. מְלֻכוֹת; const. מְלֻכוֹת, F., *queen*.
- מְלֻכָּה, M., *Milkah*.
- מִן, M., *of, from, on account of, than*. [XXIV.]
- מְנוּחָה (נוּח), const. מְנוּחָה, M., *rest, resting-place*;
- מְנוּחָה, const. מְנוּחָת; plur. מְנוּחוֹת, F., *rest, home*.
- מִנְחָה, const. מְנַחַת; pl. מִנְחוֹת, F., *present, offering, tribute*.
- מִנְקָת, see מִינְקָת.
- מִסְפּוֹא, M., *fodder*.
- מִעֵט, *a little*.
- מְעֵי (מַעֲדָה), plur. מְעֵים; const. מְעֵי; suff. מְעֵי, etc., *bowels, womb, heart*.
- מְעֵן (רֵסֵב), לְמַעַן, *for the sake of*.
- מַעֲשֵׂה, const. מַעֲשֵׂה; plur. מַעֲשִׂים; const. מַעֲשֵׂי, M., *act, deed, work, business*.
- מָצָא, impf. יִמְצָא, *reach, find, befall*; II. pass. of I.; III. *bring, deliver*.
- מָצֵב (נֵצֵב), const. מַצְבֵּי, M., *station*.
- מִצְרַיִם, F. מִצְרַיִת; plur. מִצְרַיִם, F. מִצְרַיִת, *Egyptian*.
- מִצְרַיִם, c., *Egypt, Egyptians*.
- מִצְרַיִמָּה, *to Egypt*.
- מְקוֹם (קוֹם), const. מְקוֹמֵי; plur. מְקוֹמוֹת, c., *place*.
- מְקַנָּה (קַנָּה), const. מְקַנָּה;

- seeming plur. suff. מְקַנֵּי, etc., M., possession, cattle.
- מְקָרָה (קָרָה), const. מְקָרָה, M., lot.
- מָר, F. מָרָה; plur. מָרִים, bitter, sad; also bitterness, sadness.
- מָרָא, F., Mara, i.e. sad.
- מְרָאָה (רָאָה), const. מְרָאָה; suff. מְרָאָהּ or מְרָאָיו, M., sight, form.
- מְרַגְלוֹת (רָגַל), F., about the feet.
- מְרַכְבָּה (רָכַב), const. מְרַכְבָּה; pl. מְרַכְבּוֹת; const. מְרַכְבּוֹת, F., wagon, chariot.
- מְרֵעָה (רֵעָה), const. מְרֵעָה, M., pasture, feed.
- מַרַר, perf. מָר; impf. יַמְר, be bitter, sad; III. הִמְר, embitter, afflict; IV. אִמְר, anger; V. pass. of IV.
- מְשָׂאת (נָשָׂא), const. מְשָׂאת; plur. מְשָׂאוֹת, F., ascent, signal, present.
- מְשַׁכְּרָתִי, suff. מְשַׁכְּרָתִי, F., reward.
- מְשֻׁגָּה (שָׁגָה), M., error.
- מְשַׁל, impf. יַמְשַׁל, rule, speak in parables; II. resemble; III. make rule, compare; IV. speak in parables; IV. = II.
- מְשַׁמֵּר (שָׁמַר), const. מְשַׁמֵּר, guard, prison.
- מְשֻׁנָּה, const. מְשֻׁנָּה, M., repetition, second.
- מְשַׁפְּחָה, const. מְשַׁפְּחָה; plur. מְשַׁפְּחוֹת; const. מְשַׁפְּחוֹת, F., race, species, family.
- מְשַׁקָּל, const. מְשַׁקָּל, M., weight.
- נ
- נָא, a hortatory particle like come or pray.
- נֹנֵב, M., south. נֹנֵבָה, southward.
- נִגְדָר (גִּידָר), III. הַגִּידָר, show, tell.
- נִגְדָר, suff. נִגְדָרִי, etc., before.
- נִגַּע, impf. יִנְגַּע, smite, touch, reach; II. pass. of I.; III. make touch, join, reach; IV. smite.
- נִגְשָׁה, impf. יִנְשָׁה, touch, approach; II. = I.; III. caus. of I.; V. = I.
- נִדְבָה, const. נִדְבָה; plur. נִדְבוֹת; const. נִדְבוֹת, F., willingness, gift.
- נִדְיָב, const. נִדְיָב; plur. נִדְיָבִים; const. נִדְיָבִי, M., willing, prince.

נָהַל (*lie down*), IV. נָהַל, impf.

יִנְהַל, *make lie down, rest, satisfy*; V. *adapt one's self*.

נָהַר, const. נָהַר; plur. נְהָרִים and נְהָרוֹת; const. נְהַרֵי and נְהַרֵיִם, M., *river*; dual נְהַרֵיִם, *the Tigris and Euphrates*.

נָח, perf. נָח; impf. יִנּוּחַ, *rest*; III. הִנִּיחַ, caus. of I.; הִנִּיחַ, *set, leave, let*.

נָזַם, plur. נְזָמִים; const. נְזָמִי, M., *nose- or ear-ring*.

נָחָה, *lead*; III. הִנָּחָה = I.

נָחֹר, M., *Nahor*.

נָחַלָה, const. נְחֻלָּת; plur. נְחֻלֹת, F., *possession*.

נָחַם (*sigh*), II. נָחַם, *grieve, comfort, avenge one's self*; IV. *comfort*; V. = II.

נָחַשׁ (*hiss*), IV. נָחַשׁ, *divine, perceive*.

נָחֲשׁוֹן, M., *Nahshon*.

נָטָה, impf. יִטָּה; consec. וַיִּט, *stretch, spread, incline*; II. pass. of I.; III. = I.

נִכְאֵת, F., *styrax*.

נָכַר (*fix one's eye upon*), II. = III. pass. or V.; III. *regard, recog-*

nize; IV. *regard, mistake, reject*; V. *reveal, disguise one's self*.

נָכַרְי, F. נְכַרְיָה; plur. נְכַרְיִם, F. נְכַרְיֹת, *strange, stranger*.

נָסַע, impf. יִסַּע, *pull up, break up, move*; II. pass. of I.; III. caus. of I.

נְעֻרִים, const. נְעֻרֵי, M., *childhood, youth*.

נָעַל. suff. נָעַלִי; dual נְעָלִים; plur. נְעָלִים; const. נְעָלִי, F., *shoe*.

נְעֻמִי, F., *Naomi*.

נָעַר, plur. נְעָרִים; const. נְעָרִי, M., *boy*; in the Pentateuch for נְעָרָה, *q.v.*

נְעָרָה, plur. נְעָרוֹת; const. נְעָרוֹת; F., *girl, young woman*.

נָפַל, impf. יִפֹּל; inf. const. נִפְּל, *fall, descend*; III. caus. of I.; V. reflex. of III.

נָפַשׁ, suff. נִפְּשִׁי; plur. נְפָשׁוֹת; const. נְפָשׁוֹת, c., *breath, soul, self*.

נָצַב (*place*), II. נָצַב, *be placed, take position, stand*; III. הִצִּיב, *set, fix*.

נָקָה, inf. abs. ; II. נִקְּה, *be pure, free, empty*; IV. נִקְּה, *release, acquit*.

נָקִי, F. נִקְיָה; plur. נִקְיִים, *pure, innocent, exempt*.

נָשָׂא, impf. יִשָּׂא; impa. שָׂא; inf. const. שִׂאת, *raise, bear, take*; II. pass. of I.; III. caus. of I.; IV. *uplift, sustain*; V. *exalt one's self*.

נָשַׁג (seize), III. הִשִּׁיג, *bring, overtake, attain*.

נָשַׁק, impf. יִשָּׁק (join), *kiss*; IV. = I.

נָתַן, impf. יִתֵּן; impa. תֵּן; inf. const. תִּת (תִּתֵּן), *give, hold*; II. pass. of I.

ס

סָבַב or סָב, impf. יִסֹּב, *turn, go round, surround*; II. = I.; III. caus. of I.; IV. = III.

סָדַק, perf. סָדַק; impf. יִסְדֹּק, *anoint one's self*; III. = I.

סוּס, plur. סוּסִים; const. סוּסִי, M., *horse*.

סוּסָה, const. סוּסֹת; plur. סוּסוֹת, F., *mare*.

סוּר, perf. סָר; impf. יִסוּר, *turn*

aside, depart, pass; III. *make yield, depart, remove*; IV. = III.

סָחַר, impf. יִסְחַר, *traverse, trade*.

סָפַר, impf. יִסְפֹּר, *count*; II. pass. of I.; IV. *recount, relate*.

ע

עָבַד, plur. עֲבָדִים; const. עֲבָדִי, M., *servant*.

עָבַר, *passage*; בְּעֵבֹר, *with an eye to, for the sake of*.

עָבַר, impf. יִעֲבַר, *overflow, cross, pass*; II. pass. of I.; III. caus. of I.; V. *rage*.

עָבְרִי, F. עֲבָרְיָה; plur. עֲבָרִים, F. עֲבָרִיּוֹת, *Hebrew*.

עֲנָלָה, const. עֲנָלֹת; pl. עֲנָלוֹת; const. עֲנָלוֹת, F., *wagon, chariot*.

עָנָן, II. תִּעֲנֶנְהָ for תִּעֲנֶנְהָ, *withhold*.

עַד (עַדָּה), suff. עָדִי, etc., *unto, until*. [XXIX.]

עֵד (עוֹד), plur. עֵדִים; const. עֵדִי, M., *witness, testimony*.

עוֹבֵד, M., *Obed*.

עוֹד (repeat), III. *assure, testify*; IV. עוֹרֵד, *surround*; עוֹרֵד, *restore*; V. *arise*.

עוד, suff. עוֹדְנִי, etc., *again, still*.

[XLVII.]

עוֹן, const. עוֹן; plur. עוֹנִים or עוֹנוֹת; const. עוֹנֵי or עוֹנוֹת, M., *sin*.

עוֹב, impf. יַעֲזֹב, *loose, leave, cease, withhold*; II. pass. of I.; IV. = I.

עוֹן, const. עוֹן; dual עוֹנִים; const. עוֹנֵי, F., *eye*; plur. עוֹנוֹת; const. עוֹנוֹת, *spring*. הָעוֹנָה, *to the spring*.

עיר, plur. עָרִים; const. עָרֵי, F., *city*.

על, suff. עָלֵי, etc., *on, upon, over, toward, against, on account of*.

[XXIX.]

עַל-בֵּן, *therefore*.

עָלָה, impf. יַעֲלֶה; consec. וַיַּעַל, *go up*; II. pass. of III.; III. *bring up, offer*; V. *pride one's self*.

עַלְמָה, const. עַלְמַת; plur. עַלְמוֹת, const. עַלְמוֹת, F., *maiden*.

עַם, suff. עַמִּי, etc.; plur. עַמִּים; const. עַמִּי, C., *people*.

עַם, *with, near*. [XXIX.]

עָמַד, impf. יַעֲמֹד, *stand, tarry, remain*; III. caus. of I. [XXXII.]

עַמִּינָדָב, M., *Amminadab*.

עָמַם, impf. יַעֲמֹם, *bear, load*.

עֹמֶר, plur. עֹמְרִים, *sheaf, omer*.

עָנָה, impf. יַעֲנֶה, consec. וַיַּעַן, *answer, testify*; II. *answer, be answered*; III. = I.; IV. *sing (responsively)*.

עָצַב (cut), *hurt*; II. *hurt, grieve one's self*; III. *form, hurt*; IV. = III.; V. = II.

עָרַב, inf. עָרֵב, *mingle, exchange, represent*; V. *mingle, associate, intermeddle*.

עָרַב, pl. עָרְבוֹת; dual עָרְבִים, F., *evening*.

עָרָה (be naked), II. *be found out*; III. *expose, empty*; IV. perf.

עָרָה; impf. consec. וַיַּעַר, = III.; V. reflex. of III. and IV.

עָרְוָה (ערה), const. עָרְוַת, F., *nakedness*.

עָרְמָה, const. עָרְמַת; plur. עָרְמוֹת, F., *heap*.

עָרְפָה, F., *Orpah*.

עָשָׂה, impf. יַעֲשֶׂה, consec. וַיַּעַשׂ, *toil, make, do*; II. pass. of I.

עָשׂוֹר, M., *decade, ten days*.

עֲשִׂירִית, F. עֲשִׂירִית, *tenth*.
 עָשָׂר, with fem. עֲשָׂרָה, *ten*, in
 composition with units. [XLVIII.]
 עָשָׂר, see
 עֲשָׂרָה, const. עֲשָׂרֹת; with femi-
 nines עָשָׂר, *ten*.
 עֲשָׂרִים, *twenty*.
 עֲשִׂירִים, plur. עֲשִׂירִים, M., *rich*.
 עֲשָׂרִית, *one*, in the compound *eleven*.
 [L.]
 עֵת (עֵנָה), with *makkēph*, עֵת;
 suff. עֵתִי; plur. עֵתוֹת, F., *time*.
 עֵתָה (עֵת), *now*.

פ

פָּגַע, impf. יִפְגַּע, *strike, meet, urge*;
 III. caus. of I.
 פָּה (פֹּה), const. פִּי; plur. פִּים
 and פִּיּוֹת, M., *mouth, edge, side*,
wish. לְפִי, *according to*.
 פּוּג, impf. יִפּוּג; consec. וַיִּפּוּג,
be cold, languish.
 פָּלִיטָה, const. פְּלִיטָה, F., *rescue*,
remnant.
 פָּלְנִי, M., *a certain*; always followed
 by אֶלְמִנִי.
 פֶּן (פְּנָה), always with *makkēph*,
lest.

פָּנָה, impf. יִפְנֶה, *turn*, intr.; III.
turn, tr. and intr.; IV. *remove*,
prepare.
 פָּנָה, plur. פָּנִים; const. פָּנִי, M.,
front, face. לְפָנַי, *before*.
 פָּעַל, suff. פָּעָלִי, etc.; plur.
 פָּעָלִים, M., *work, deed, gain*.
 פָּעַם, plur. פָּעָמִים and פָּעָמוֹת;
 dual פָּעָמַיִם; const. פָּעָמִי,
step, foot, time. הַפָּעַם, *now*.
 פָּקַד, impf. יִפְקֹד, *seek, visit, mus-*
ter; II. pass. of I.; III. *appoint*,
entrust; IV. = I.; V. = II.
 פָּרַד, *spread*; II. *be separated*,
scattered; III. *part, scatter*; IV.
separate; V. reflex. of III.
 פָּרָה, impf. יִפְרֶה, *bear, be fruit-*
ful; III. caus. of I.
 פָּרְעָה, M., *Pharaoh*.
 פָּרַץ, M., *Peres*.
 פָּרַשׁ, impf. יִפְרֹשׁ, *break, spread*,
scatter; II. *be scattered*; IV.
 פָּרַשׁ, *spread, scatter*.
 פַּת, suff. פַּתִּי; plur. פַּתִּים, F.,
bit, crumb.
 פָּתַח, impf. יִפְתַּח, *open, release*,
begin; II. pass. of I.; IV. *open*,
loose, plough; V. *escape*.

פֶּתַח, pl. פֶּתָחִים; const. פֶּתַחִי, M., opening, door, gate.

צ

צֹאן, C., small cattle, sheep, goats.

צָבַט, impf. יִצְבֹּט, hand, extend.

צָבָת, plur. צָבָתִים, M., bundle.

צָד, suff. צָדִי; plur. צָדִים; const. צָדִי, M., side.

צָדָה or צִידָה, F., food, especially for a journey.

צָדַק, impf. יִצְדֹק, be right, up-right; II. pass. of III.; III. justify, acquit; IV. = III.; V. vindicate one's self.

צָהָר, light; dual צְהָרִים, noon.

צְנָאָר, const. צְנָאָר; plur. צְנָאָרִים; const. צְנָאָרִי, M., neck.

צָוָה (be firm), IV. צָוָה; impf. consec. וַיִּצְו, command.

צִידָה, see צָדָה.

צָלַח, impf. יִצְלַח, pass, advance, succeed; III. succeed, make succeed.

צָמָא, impf. יִצְמָא, be thirsty.

צָמִיד, const. צָמִיד; plur. צָמִידִים; const. צָמִידִי, M., bracelet.

צָעִיף, const. צָעִיף, M., veil.

צָעִיר, const. צָעִיר; pl. צָעִירִים; const. צָעִירִי, M., small, young.

צָעִירָה, const. צָעִירָת, F., youth.

צָרָה, const. צָרָת, F., distress.

צָרוּר or צָרָר, plur. צָרוּרוֹת, M., package, purse.

צָרִי (צָרָה), in pause, צָרִי, M., balsam.

ק

קָבַר, impf. יִקְבֹּר, bury; II. pass. of I.; IV. freq. of I.

קָבַד, only impf. יִקְבֹּד, bow.

קוֹל, plur. קוֹלוֹת, M., voice, sound, fame.

קוּם, perf. קָם; impf. יִקוּם; consec. וַיִּקָּם, arise, stand; III. caus. of I.; IV. קִיִּם, confirm, bind; קוּמָם, rear; V. = I.

קָה, see לָקַח.

קָטַן or קָטָן, suff. קָטָנִים, etc.; F. קָטָנָה; plur. קָטָנִים; F.

קָטָנוֹת, small.

קָלִי, M., parched (grain).

קָנָה, impf. יִקְנֶה, consec. וַיִּקָּן, make, win, buy; II. pass. of I.

קָצָה, const. קָצָה; plur. קָצִים;
const. קָצִי, M., *end, whole*.

קָצִיר, const. קָצִיר, M., *harvest,*
branch.

קָצַר, impf. יִקְצַר, *cut, harvest*;
יִקְצַר, *be short, weak, impatient*;
III. *shorten, cut*; IV. = III.

I. קָרָא, inf. const. לְקַרְאֵת; suff.
לְקַרְאֵתִי, *meet, befall*; II. *meet,*
chance.

2. קָרָא, impf. יִקְרָא, *cry, call,*
name; II. pass. of I.

קָרַב, suff. קְרִבִי, etc., *midst*.

קָרָה, *meet, chance*; II. = I.; III.
provide; IV. *join, build*. קְרוֹת,
incidents.

קָרוֹב, F. קְרוֹבָה, plur. קְרוֹבִים
and קְרוֹבוֹת, *near, relative*.

קָרַע, impf. יִקְרַע, *rend*; II. pass.
of I.

קָשָׂה, F. קְשָׁה; plur. קְשָׁיִם;
F. קְשׁוֹת, *hard, severe*.

קָשַׁר, impf. יִקְשַׁר, *bind, conspire*;
II. pass. of I.; IV. and V. = I.

ר

רָאָה, impf. יִרְאֶה; consec. וַיֵּרָא,
but נִתְרָא, *see, look at, perceive*;

II. *be seen, appear*; III. caus. of
I.; IV. = I.; V. recip. of I.

רְאוּבֵן, M., *Reuben*.

רְאִי, part. from רָאָה; see בְּאֵר.

רְאִישׁוֹן, F. רְאִישׁוֹנָה; plur.
רְאִישׁוֹנִים; F. רְאִישׁוֹנוֹת, *first,*
former, past.

רַב, (רַבֵּב), F. רַבָּה; pl. רַבִּים,
F. רַבּוֹת, *much, many, great,*
enough.

רַבְּבָה, plur. רַבְּבוֹת; const.
רַבְּבוֹת or רַבְּבוֹת, F., *myriad*.

רַבָּה, impf. יִרְבֶּה; consec.
וַיִּרְבַּ or וַיִּרְבֵּ, *grow, increase,*
multiply; III. *increase, enlarge*;
IV. *raise, rear*.

רַבִּיעִי, F. רַבִּיעִית, *fourth*.

רַבֵּקָה, F., *Rebecca*.

רַגַּז, impf. יִרְגַּז, *be disturbed, ex-*
cited; III. caus. of I.; V. *rage*.

רָגַל, (רָגַל), IV. *wander, as a*
spy or backbiter; מְרַגֵּל, *spy*.

רָגַל, plur. רַגְלִים; dual רַגְלָיִם;
const. רַגְלֵי, F., *foot, pace, time*.

רָדַף, impf. יִרְדֹּף, *pursue*.

רוּחַ, plur. רוּחוֹת, F., *breath,*
wind, spirit.

רוץ perf. רָץ ; impf. יָרוץ ; consec.

וּיָרץ, *run*; III. *hurry, drive*.

רוק (*be empty*), III. *empty*.

רות, F., *Ruth*.

רַחֵל, F., *Rachel*.

רָחַם, plur. רַחֲמִים ; const.

רַחֲמֵי, M., *womb, bowels, mercy*.

רָחַץ, impf. יִרְחֹץ, *wash, bathe*;

IV. *wash*; V. *bathe*.

רָחַק, impf. יִרְחַק, *be distant, de-*

part; II. *be removed*; III. *re-*
move, go far.

רִיקָם (רוק), adv., *empty, in vain*.

רָכַב, impf. יִרְכַּב, *ride*; III. caus.
of I.

רְכוּשׁ, M., *goods*.

רָכַשׁ, *gather, acquire*.

רָם, M., *Ram*.

רַע (רעע), F., רָעָה ; plur. רָעִים ;

F. רָעוּת, *bad*. רָעָה, *badness*.

רַעַי (רעה), plur. רָעִים ; const.

רַעֵי, M., *friend, neighbor*.

רָעַב, M., *hunger, famine*.

רָעֲבוֹן, const. רַעֲבוֹן, M., *hunger,*

need.

רָעָה, impf. יִרְעֶה, *feed, lead, graze*;

part. רָעָה, *keeper (of sheep, etc.),*

teacher.

רַעְמֶסֶם, M., *Rameses*.

רָעַע, perf. רָע ; impf. יָרַע, *be,*

become, bad; III. *destroy, injure,*
do wrong.

רַק, *thin, only*.

ש

שָׁבַע or שָׂבַע, impf. יִשְׁבַּע, *be*

sated, tired; III. caus. of I.; IV.
= III.

שָׁבַר, *view*; IV. *wait, hope*.

שָׂדֵה, const. שָׂדֵה ; suff. שְׂדֵי,

etc.; plur. שְׂדוֹת ; const. שְׂדֵי,
M., *plain, field*.

שׁוּחַ, only in לשׁוֹחַ, *meditate*.

שִׁיבָה, F., *gray hair, age*.

שִׁים or שׁוּם, perf. שָׁם ; impf.

וַיִּשֶׁם ; consec. וַיִּשֶׁם ; impa.
שִׁים, *set, lay, place*.

שַׁלְמָה, M., *Salmah*; also written

שַׁלְמוֹן.

שְׂמָאל, M., *the left (hand, etc.)*.

שְׂמָלָה, const. שְׂמָלַת ; plur.

שְׂמָלוֹת ; const. שְׂמָלוֹת, F.,
garment.

שָׂנָא, impf. יִשְׂנֵא ; part. שָׂנֵא,

hate; II. pass. of I.

שַׁעֲרָה, plur. שַׁעֲרִים, F., *barley*.

שָׁק, suff. שָׁקִי, etc.; plur. שָׁקִים ;

const. שָׁקִי, M., sackcloth, sack.

שָׂר, plur. שָׂרִים ; const. שָׂרִי,

M., chief, prince.

שָׂרָה, F., Sarah.

ש

שָׁאב, impf. יִשָּׂאב, draw (water).

שָׂאָה, used only in V. הִשְׂתָּאָה, regard.

שָׂאֹל or שָׂאָל, F., depth, grave, Hades.

שָׂאל or שָׁאל, impf. יִשְׁאֵל, ask, inquire ; II. request ; III. grant ;

IV. beg.

שָׂאֵר, remain ; II. = I. ; III. leave, retain.

שָׂאֲרִית, F., remnant, rest.

שָׂבוּעָה, const. שְׁבוּעַת ; plur.

שְׁבוּעוֹת, F., oath, curse.

שְׁבִיעִי, F. שְׁבִיעִית, seventh.

שְׂבָלָת, plur. שְׂבָלִים ; const.

שְׂבָלִי, F., ear, branch, stream.

שָׂבַע (שָׂבַע), II. swear ; III.

bind by an oath, adjure.

שָׂבַע, see

שָׂבַעָה, const. שְׂבַעַת ; with femi-

nines שְׂבַע ; const. שֶׁבַע, seven.

שִׁבְעִים, seventy

שָׁבַר, impf. יִשָּׁבַר, break, buy ;

II. pass. of I. ; III. sell.

שָׁבַר, suff. שָׁבְרִי, breach, grain.

שָׁבַת, impf. יִשָּׁבַת, rest, cease ;

II. = I. ; III. caus. of I.

שָׁדֵי, M., the mighty, the Almighty.

שָׁב, perf. שָׁב, impf. יָשׁוּב, re-

turn ; III. caus. of I. ; IV.

שׁוּבָב, revolt, restore.

שָׁחָה, sink ; III. bend ; V.

יִשְׁתַּחֲוֶה, impf. הִשְׁתַּחֲוֶה,

consec. נִיִּשְׁתַּחֲוּ, bow, salute,

worship.

שָׁחַת (destroy), II. be spoiled,

wasted ; III. destroy, corrupt

(one's self) ; IV. = III.

שִׁית, perf. שָׁת ; impf. יִשִּׁית, set,

lay, fix, make ; III. = I.

שָׁכַב, impf. יִשָּׁכַב, lie down ; III.

caus. of I.

שָׁכַל or שָׁכַל, impf. יִשָּׁכַל, be

bereft ; IV. bereave.

שָׁכַם, in pause שָׁכָם ; suff. שְׂכָמִי,

etc., M., shoulder.

שָׁכַן, F. שְׂכִנָּה ; plur. שְׂכִנִּים ;

F. שְׂכִנּוֹת, inhabitant, neighbor.

שָׁכַר, impf. יִשָּׁכַר, drink one's

fill, become drunk.

שָׁלוֹם, const. שָׁלוֹם, M., *health, peace.*

שָׁלַח, impf. יִשְׁלַח, *extend, send*;
III. and IV. = I.

שָׁלִיט, F. שְׁלִטָּה, *powerful, ruler.*

שָׁלִישִׁי, F. שְׁלִישִׁית, *third.*

שָׁלַל or שָׁל, impf. יִשָּׁל, *draw out, rob*; V. *be plundered.*

שָׁלַם or שָׁלַם, impf. יִשְׁלַם, *be whole, prosper*; III. *complete*; IV. *restore, complete, requite.*

שָׁלֵם, F. שְׁלֵמָה; plur. שְׁלָמִים; F. שְׁלָמוֹת, *complete, perfect, peaceable.*

שָׁלַף, impf. יִשְׁלַף, *draw off, out.*
שָׁלַשׁ, see

שָׁלֶשֶׁה, const. שְׁלֹשֶׁת; with feminines, שָׁלֶשׁ; const. שָׁלֹשׁ, *three.*

שָׁלְשֹׁם (שָׁלַשׁ), *day before yesterday.*

שָׁלְשִׁים, *thirty.*

שָׁם, *there*; שָׁמָּה, *thither*; מִשָּׁם, *thence.*

שָׁם (שָׁמָּה), suff. שָׁמִי; plur. שְׁמוֹת; const. שְׁמוֹת, M., *mark, name.*

שָׁמַיִם (שָׁמָּה), const. שָׁמַיִ, M., *the heavens.*

שָׁמַיִנִי, F. שְׁמַיִנִית, *eighth.*

שָׁמְנָה, const. שְׁמֹנֶת; with feminines שְׁמֹנָה, *eight.*

שָׁמְנָה, see שְׁמֹנָה.

שָׁמְנִים, *eighty.*

שָׁמַע or שָׁמַעַ, impf. יִשְׁמַע, *hear, listen, understand*; II. *be heard, submit*; III. *make hear, tell*; IV. *call.*

שָׁמְעוֹן, M., *Simeon.*

שָׁמַר, impf. יִשְׁמַר, *watch*; II. *take heed*; V. *observe.*

שָׁנָה, const. שְׁנַת; plur. שָׁנִים; const. שְׁנֵי or שְׁנֹת; dual שְׁנַתַּיִם, F., *year.*

שְׁנֵי, F. שְׁנֵית, *second.*

שָׁנַיִם, const. שְׁנֵי; F. שְׁתַּיִם; const. שְׁתֵּי, *two.*

שָׁנַיִם, F. שְׁתַּיִם, *two*, in the compound *twelve.* [L.]

שָׁעַר, plur. שְׁעָרִים; const. שְׁעָרִי, C., *gate.*

שָׁפָחָה, const. שְׁפָחַת; plur. שְׁפָחוֹת; const. שְׁפָחוֹת, F., *handmaid.*

שָׁפַט, impf. יִשְׁפֹּט, *judge, rule*;
II. pass. of I. שׁוֹפֵט, *judge*.

שָׁקַד, plur. שְׁקָדִים, M., *almond*.

שָׁקָה (*drink*), III. *let drink, water*; IV. = III.

שָׁקַט, impf. יִשְׁקֹט, *rest*; III. *quiet, keep quiet*.

שָׁקַת (שָׁקָה), plur. const. שְׁקָתוֹת, F., *trough*.

שֵׁשׁ, see

שֵׁשָׁה, const. שֵׁשֶׁת; with femi-
nines שֵׁשׁ, *six*.

שֵׁשִׁי, F. שֵׁשִׁית, *sixth*.

שֵׁשִׁים, *sixty*.

שָׁתָה, impf. יִשְׁתֶּה; consec. וַיִּשְׁתֶּה, *drink*.

ת

תְּבוּאָה (בוֹא), const. תְּבוּאוֹת; plur. תְּבוּאוֹת, F., *produce, profit, result*.

תֶּבֶן, M., *straw*.

תּוֹלְדוֹת (יֶלֶד), const. תּוֹלְדוֹת, F., *generations*.

תּוֹעֵבָה, const. תּוֹעֵבוֹת; plur.

תּוֹעֵבוֹת; const. תּוֹעֵבוֹת, F., *horror, abomination*.

תּוֹךְ, const. תּוֹךְ, M., *midst*.

תְּחִלָּה, const. תְּחִלַּת, F., *beginning*.

תַּחַת (תוֹחַ), suff. תַּחְתִּי, etc., *under, instead of*. [XXIX.]

תָּמָה, impf. יִתְמָה, *stare, wonder*.

תָּמּוּל, *yesterday*. תְּמֹלֶיךָ, *before*.

תְּמוּרָה (מֹור), const. תְּמוּרָת, F., *exchange, compensation, acquisition*.

תָּמַם, perf. תָּמַם; impf. יִתָּמַם, *be ready, complete, exhausted*; II. = I.; III. הִתְמַם, impf. יִתָּמַם, caus. of I.

תְּעוּדָה (עוֹד), F., *law, custom, testimony*.

תְּקוּהָה (קוֹה), const. תְּקוּנָה, F., *cord, hope*.

תְּשִׁיעִי, F. תְּשִׁיעִית, *ninth*.

תֵּשַׁע, see

תֵּשַׁעַת, const. תֵּשַׁעַת, with femi-
nines תֵּשַׁע; const. תֵּשַׁע, *nine*.

תֵּשַׁעִים, *ninety*.

ENGLISH-HEBREW.

abide = dwell.

able, be, יָכַל, also prevail over.

Abraham, אַבְרָהָם.

address, דִּבֶּר, V.

after, אַחֲרַי.

afterward, אַחֲרַי.

alive, חַי.

all (the whole), כָּל הֵ .; (each, every), כָּל.

also, גַּם.

among = in.

angel = messenger.

answer, v., עָנָה.

appear, רָאָה, II. ; נִלְחָה, II.

approach, נִגַּשׁ.

arise, קוּם.

as, כִּי, also like, when, according to.

ask, שָׁאַל or שִׁאַל.

ass, חֲמֹר.

B.

be, הָיָה ; is, i.e. exists, יָשׁ.

bear (a child), יָלַד ; (a burden),

נָשָׂא.

become of, הָיָה, with לְ.

before, *adv.*, בְּפָנַי, בְּפָנֶיךָ, בְּפָנֵינוּ ; *prep.*,
לְפָנַי.

behold, הִנֵּה.

bereave, שָׂכַל, IV.

bereft, be, שָׂכַל.

best = good or goodness of.

Bethuel, בְּתוּאֵל.

between, בֵּין, sing. or plur.

bless, בָּרַךְ, IV. ; bless one's self, V.

bow, v., קָוָה, קָוָה, V.

boy, נֶעַר, also young man.

bracelet, צַמִּיד.

bring, בּוֹא, III. ; — back, שׁוּב,

III. ; — down, יָרַד, III. ; —

forth, יָצָא, III. ; — up, עָלָה, III.

brother, אָח.

but, כִּי אֵם.

by = in.

C.

call, קָרָא.

camel, גַּמֶּל.

Canaanite, כְּנַעֲנִי.

cast one's self upon, נָפַל, V. with

עַל.

city, עִיר.

come, בוא ; — to pass, הֵיךָ.
 comfort, נַחַם, IV.
 concerning = to.
 confirm = establish.
 consider, בין, V.
 converse, דַּבֵּר, II.
 country, מוֹלְדֵת אֶרֶץ מוֹלְדֵת,
 also birth, family.
 count, סָפַר, I.
 cover, כִּסָּה, IV. ; — one's self, V.

D.

daughter, בַּת.
 day, יוֹם ; to-day, הַיּוֹם.
 deliver, מָצָא, III. with אָל.
 desert = leave.
 detain, אָחַר, IV.
 determine, יָבַח, III.
 diminish, קָטַן, III.
 dismount = fall.
 do, עָשָׂה.
 draw (water), שָׁאב.
 draw near = approach.
 drink, שָׁתָה ; let drink, שָׁקָה,
 III. ; נָמַא, III.
 dwell, יָשַׁב.

E.

earth, אֶרֶץ, also land ; to the
 earth, אֶרֶץ אֶרֶץ.

eat, אָכַל.
 empty, *v.*, עָרָה, IV.
 establish, עָמַד, III. ; קוּם, III.
 evening, עָרַב.
 every, see all.
 evil = bad.
 expose, גָּלָה, IV.
 extend, נָטָה.
 eye, עֵין, also spring.

F.

face, אַפִּים, פָּנִים.
 fall, נָפַל.
 family, מִשְׁפָּחָה.
 father, אָב.
 favor = mercy.
 field, שָׂדֵה.
 fill, מָלָא, IV.
 find, מָצָא, also befall.
 finish, כָּלָה, IV. with the infinitive.
 flock, צֹאן.
 fodder, מִסְפּוֹא.
 foot, רֶגֶל.
 form, מְרֹאֶה, also sight, appear-
 ance.
 free, be, נָקָה, II.
 free, נָקַי.
 from, מִן, also of.
 full, be, מָלָא.

G.

garment, **בְּגָד**.gate, **שַׁעַר**.gift (willingness), **נְדָבָה**.girl, **נַעֲרָה**, also young woman.give, **נָתַן**.go, **הֵלֵךְ**; — down, **יָרַד**; —forth, **יָצָא**; — round, **סָב**; —up, **עָלָה**.God, **אֱלֹהִים**.god, **אֱלֹהֵי**.gold, **זָהָב**.good, **טוֹב**; better, **טוֹב מִן**; best,**הַטוֹב**.good, be, **יָטַב**.

goodly = good.

goodness, **טוֹב**.great, **גָּדוֹל**.great, be, **גָּדַל**.

H.

half (shekel), **כֶּקֶע**.hand, **יָד**; left —, **שְׂמאל**; right—, **יְמִין**.haste, **מְהֵרָה**, IV., also make haste.hate, **שָׂנֵא**.have, **לֵּ**, with or without **הָיָה**.hear, **שָׁמַע**.heart, **לֵב**, also self; **לֵבָב**.heaven, **שָׁמַיִם**.heavy, **כָּבֵד**.heavy, be, **כָּבֵד**.herd, **בָּקָר**, also cattle, oxen.heed, take, **שָׁמַר**, II.honor, **כָּבֵד**, IV.horse, **סוּס**.house, **בַּיִת**.hurry, intr., **רוּץ**; tr. III.

husband = man.

I.

if, **אִם**.impoverish, **יָרַשׁ**, I. or III.in, **בְּ**, also by, with, among.incline, intr., **נָטָה**; tr. III.intelligent, **נָבוֹן**.Isaac, **יִצְחָק**.

J.

jar, **בַּד**.

K.

keep = watch.

kill, **שָׁחַט**.kindly (to the heart of), **עַל-לֵב**.king, **מֶלֶךְ**.kneel, **בָּרַךְ**.know, **יָדַע**.

L.

- Laban, לָבָן.
 land = earth.
 lead, נָחָה, I. or III.
 leave, עָזַב, also desert, withhold.
 like, be = resemble.
 like = as.
 little, a, מְעַט.
 lodge, לִיָּן.
 look, see see.
 lord, אֲדוֹן, also master.

M.

- magnify, גָּדַל, III.
 maiden, עַלְמָה.
 make = do.
 man, אִישׁ, also husband.
 many, רַב.
 mare, סוּסָה.
 master = lord.
 meet, קָרָא; to —, לְקַרְאָת.
 mercy, חֶסֶד, also favor.
 Mesopotamia, אֲרָם נְהָרִים.
 messenger, מַלְאָךְ, also angel.
 midst, קִרְב.
 Milkah, מִלְכָּה.
 money = silver.
 morning, בֹּקֶר.

mother, אִם.

mouth, פֶּה.

N.

- Nahor, נַחֲוֹר.
 name, שֵׁם.
 nose, אָף, also wrath; אַפִּים, face.
 not, לֹא, אַל; is not, אֵין.
 nurse, *v.*, יָנַק; *n.*, מִינְקָת.

O.

- oath, שְׁבוּעָה, אָלָה.
 observe, שָׁמַר, V.
 old, be, זָקֵן.
 old, זָקֵן; old-age, זְקֵנָה.
 on, עַל, also upon, over, near, on
 account of.
 or, או.
 outside, הַחוּצָה, בַּחוּץ לְ, מַחוּץ.

P.

- perhaps, אולי.
 place, *v.*, עָמַד, III.; שִׁים.
 place, *n.*, מְקוֹם.
 possess, יָרַשׁ.
 pray! נָא.
 precious things, מְגִדְנוֹת.
 prepare, פָּנָה, IV.
 prevail (against) = be able.

prince (willing), נָדִיב.
 prosper, tr., צָלַח, III.
 prostrate one's self = salute.
 provide, קָרָה, III. with לְפָנַי.
 punish, יָבַח, III.

Q

queen, מַלְכָּה.

R

raise, נָשָׂא, also bear.
 rear, *v.*, נָדַל, IV.
 release, פָּתַח, IV.
 resemble, מָשַׁל, II. or V.
 restore = return.
 return, intr., שָׁב; tr., III.
 reveal, נָלַח.
 Rebecca, רִבְקָה.
 ride, רָכַב.
 ring, nose-, ear-, נָזַם.
 river, נָהַר.
 rule, מָשַׁל, I. with בָּ; ruler,
 מֶשֶׁל.
 run, רוּץ.

S

salute, שָׁחָה, V. with לְ; also
 worship.
 Sarah, שָׂרָה.
 say, אָמַר, with לְ or אֵל.

see, רָאָה; look at one another, V.
 seed, וָרַע.
 self, לִב; myself, לְבִי, lit. my
 heart.
 send, שָׁלַח, I. or IV
 servant, עֶבֶד.
 shoulder, שֵׁבֶם.
 show, נָגַד, III.; — mercy, עָשָׂה
 חֶסֶד.
 silent, be, חָרַשׁ, I. or IV.
 silver, כֶּסֶף, also money.
 sister, אָחוֹת.
 slay, שָׁחַט.
 small, קָטָן.
 son, בֶּן, also descendant.
 south, נָגַב.
 speak, דָּבַר, IV. with אֵל.
 spring = eye.
 sprout, יוֹנְקָת.
 stand, נָצַב II., קוּם.
 station, מַצֵּב.
 still = again.
 straw, תָּבַן.
 street, הוּץ.
 subdue, דָּבַר, III.
 surround, סָב, I. or V.
 swear, שָׁבַע, II.
 Syria, אַרָם.

T.

take, לָקַח ; — forcibly, יָרַשׁ, I.

or III.

tell, סָפַר IV.; נָגַד, III., with לְ.

tent, אֹהֶל.

that, כִּי, also for, when.

thence, מִשָּׁם.

there, שָׁם.

thigh, יָרֵךְ.

thing = word.

thither, שָׁמָּה.

thousand, אֶלֶף.

thus (as follows), כֵּן.

time, עֵת.

to, לְ, also for, at; אֶל, also toward,
concerning.

trough, שֵׁקֶת.

truth, אֱמֶת.

turn, פָּנָה, סָב.

U.

under, תַּחַת, also instead of.

understand, בִּין.

until = unto.

unto, עַד.

V.

veil, צִעִיף.

very, מְאֹד.

vessel, כֵּלִי.

virgin, בְּתוּלָה.

W.

walk with, *i.e.* live, הִלְךְ, V. with

לִפְנֵי.

wash, רָחַץ.

watch, שָׁמַר.

water, מַיִם.

way, דֶּרֶךְ.

weight, מִשְׁקָל.

well, בְּאֵר.

where, אֵינָהּ.

whether, הֲ.

why, לָמָּה; before gutturals, לָמָּה.

wife = woman.

willing, נָדִיב.

willing, be, אָבָה, also wish

willingness, נָדְבָה.

with, אִתְּ.

withhold = leave.

woman, אִשָּׁה, also wife.

word, דְּבָר.

worship = salute.

Y.

Yahweh, יְהוָה.

ADDENDA.



PART FIRST.

Page 84. Add to the vocabulary,

עֶבֶד, plur. עֲבָדִים; const. עֲבָדִי, M., *servant*.

Page 89. Add to the vocabulary,

שָׁאֵב, *draw (water)*.

Page 98. Add to the vocabulary,

כְּנַעֲנִי, M., *Canaanite*.

נָא, a hortatory particle, *come, pray*.

Page 132. Insert before 3 the remark: When suffixes are added, ה with the preceding vowel disappears.

PART SECOND.

Page 40. Add to the vocabulary,

אֵךְ, *truly, only*.

Page 47. Add to the vocabulary,

יָנַק, *suck; III. suckle*.

Page 48. Add to the vocabulary,

כָּבֵד, impf. יִכְבֵּד, *be heavy; II. be honored; III. make heavy; IV. honor*.

Page 52. Add to the vocabulary,

מִרְאָה, plur. מִרְאוֹת, F., *vision*.

Page 54. Under נִשָּׂא, after "inf. const. שֵׂאת," add "or שֵׂאת."

Page 56. Add to the vocabulary,

פֹּה, *here*.

Page 59. Add to the vocabulary,

רֵעַ or רֵעָה, plur. רֵעִים, const. רֵעִי, M., *friend, neighbor*.

ADDITIONAL CORRECTIONS.

PART FIRST.

Page 69. Add to the vocabulary,

דְּבַר, const. דְּבַר, plur. דְּבָרִים; const. דְּבָרֵי, M., *word, thing*.

Page 82. In the last line, after the comma, insert, unless the guttural is א; and after the example given add, but יֶאֱנֵר.

Page 112. Add to the vocabulary,

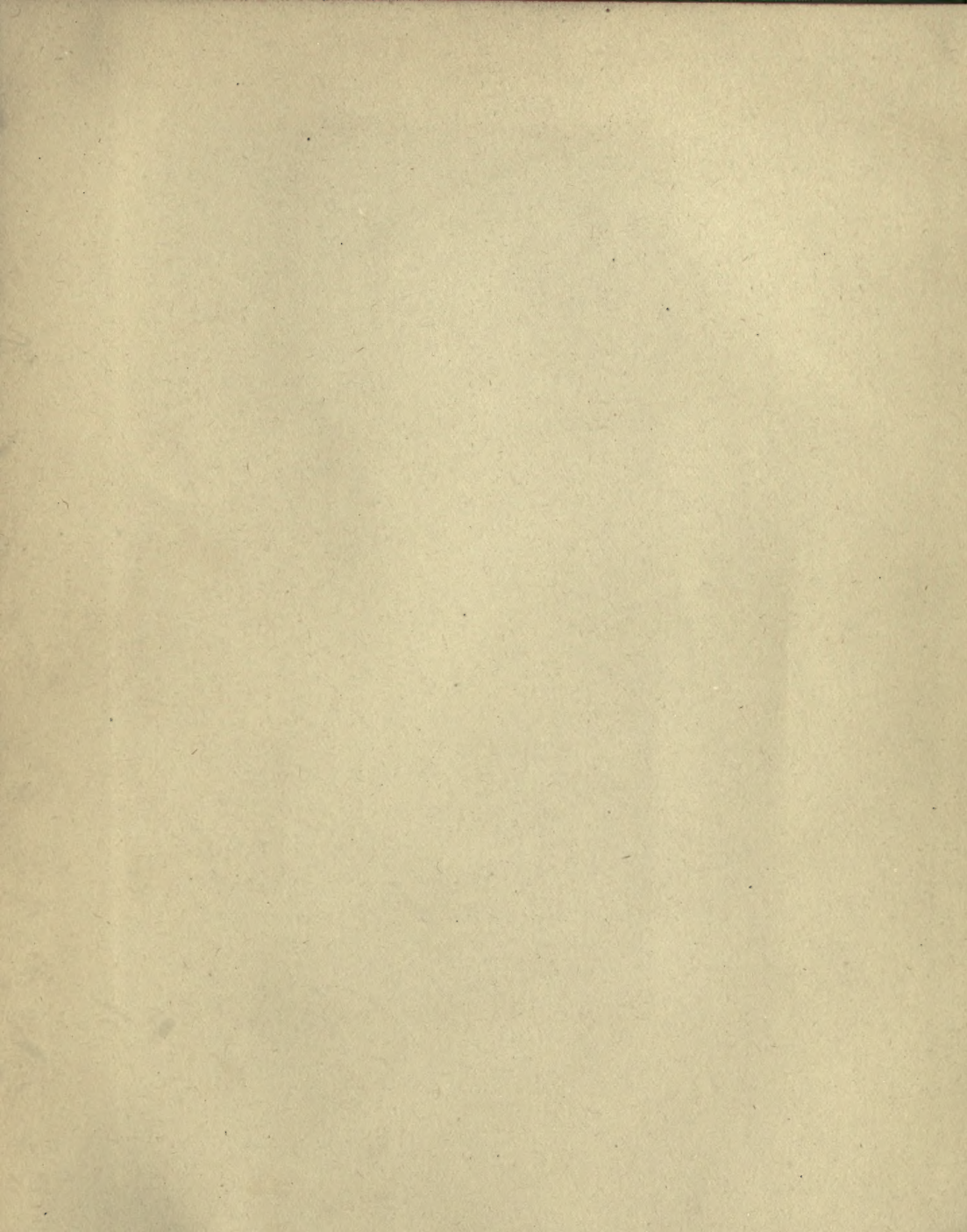
יָרַד, *go down*; III. *bring down*.

Page 130 f. Insert between 2. M., singular and plural, the 3. M. plurals נָגְלוּ, נִגְלוּ, etc.

PART SECOND.

Page 61. Add to the vocabulary,

שָׂמַם, impf. יִשָּׂם, *be astonished, devastated*; II. = I.; III., *astonish, devastate*; IV. = III.



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